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WILLIAM A. ALBERT, S.J.

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A BIBLIOGRAPHICAL ESSAY ON THE HISTORY OF THE SOCIETY OF JESUS

Books in English



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A BIBLIOGRAPHICAL ESSAY
ON THE
HISTORY OF THE SOCIETY OF JESUS

Books in English

This book presents some 400 titles of books in English pertaining to the history of the Society of Jesus, along with a brief comment or appraisal of each. The author has been lecturing on this subject as well as on European history to Jesuit scholastics for some twenty-five years, first at St. Andrew-on-Hudson, New York, and recently in many places throughout the United States. The present little book resulted from many requests for such a list which he has continually received from his former students and many others. His list covers the whole history of the Society--in Europe, the worldwide mission fields, and the United States. He is aware, as he points out in his preface, that a work of this kind contains a built-in and unavoidable difficulty, namely, that the judgments are those of one person with which others will sometimes disagree. But he has trust in the intelligence of his readers to protect themselves

(continued on inside back cover)

A BIBLIOGRAPHICAL ESSAY
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HISTORY OF THE SOCIETY OF JESUS

This book is Number 6 in

Series IV: Study Aids on Jesuit Topics

WILLIAM V. BANGERT, S.J.

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ON THE

HISTORY OF THE SOCIETY OF JESUS

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THE INSTITUTE OF JESUIT SOURCES

St. Louis, 1976

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IMPRIMI POTES: Very Reverend Leo F. Weber, S.J.
Provincial of the Missouri Province
April 29, 1976

IMPRIMATUR: Most Reverend Charles R. Koester
Vicar General of St. Louis
May 13, 1976

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Fusz Memorial, St. Louis University
3700 West Pine Blvd.
St. Louis, Missouri 63108

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Printed in the United States of America
Library of Congress Catalog Card Number: 76-12667
ISBN 0-912422-16-5

*To the Jesuit novices from New York to California
and from Minnesota to Louisiana,
good companions on the highway of Jesuit history*

*Published through the aid of funds
donated by the late Mr. James L. Monaghan
of Milwaukee, Wisconsin,*

1867 - 1963,

*in memory of his brother,
Reverend Edward V. Monaghan, S.J.,*

1879 - 1922.

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EDITOR'S FOREWORD

ON SERIES IV: STUDY AIDS ON JESUIT TOPICS

For some twenty-five years the author of the present work, Father William V. Bangert, S.J., has been teaching the history of the Society of Jesus and European history to Jesuit scholastics, first at St. Andrew-on-Hudson and recently as visiting lecturer in most of the Jesuit novitiates of the United States. He is also well known as the author of the scholarly and comprehensive *A History of the Society of Jesus*, the respected biography *To the Other Towns: A Life of Blessed Peter Favre*, and articles in periodicals and encyclopedias. Because of the wide reading into which this work has carried him, his friends and students have asked him over and over again for lists of books, with his opinion about them, either on Jesuit history as a whole or some segment of it. This led him to attempt to draw up such a list which he could send out whenever such requests came. The Institute of Jesuit Sources is now pleased to make this list available to a public wider still by publishing it as Number 6 in its Series IV: Study Aids on Jesuit Topics.

It seems advisable to state the rationale of Series IV in each volume published in it. The series is an effort to solve various aspects of the following problem.

From its inception the Institute of Jesuit Sources has been oriented toward the publishing of scholarly books of quality. Such books, carefully selected, obviously have advantages, especially the long-lasting values arising from their presence in libraries. But this orientation,

if maintained exclusively, also entails two disadvantages which are especially hampering and costly in our present era of rapid developments and changes: the lengthy time required for the writing and editing, and the expense of typesetting, printing, and binding with cloth.

There is another class of writings, such as doctoral dissertations, study aids, bibliographies, monographs, preliminary editions, and documented or well founded reflections, which have a different but genuine value. These are, in many cases, not yet the finished, polished, and fully matured scholarship ordinarily found in the volumes published by university presses. But they are a step toward such scholarship. They contain much sound material which is truly helpful to interested persons and which would remain unavailable if postponed until high perfection could be attained. In many cases such delay could all too easily turn out to be an instance in which the dreamed of best, which may never come, is the enemy which defeats the presently attainable good.

This new Series IV will consist of studies in this category. Hopefully, too, it will offer some solution of the problem sketched above. An effort will be made to keep the books or booklets inexpensive through the use of typewriter composition and paperback bindings. Editorial time and cost, too, will be kept as low as possible, with the responsibility for details being allowed to rest more fully on the authors than on the editors of the Institute of Jesuit Sources.

In the designing of this new series, many helpful ideas have been taken from the somewhat similar procedure in scholarly publishing which has been launched by the Council on the Study of Religion, for example, in the two "Dissertation Series" respectively of the American Academy of Religion and of the Society of Biblical Literature. The rationale of these series is well described by Robert

W. Funk and Robert A. Spivey in the *Bulletin for the Council on the Study of Religion*, Volume IV, number 3 (June, 1973), pages 3-13, 28-29, and 36-37; and also, at greater length, in the *Report of the Task Force on Scholarly Communication and Publication*, edited by George W. MacRae, S.J. (1972, available from the Council on the Study of Religion Executive Office, Waterloo Lutheran University, Waterloo, Ontario, Canada). Indebtedness to this helpful information and example is gratefully acknowledged.

George E. Ganss, S.J.
Director and General Editor
The Institute of Jesuit Sources

AUTHOR'S PREFACE

The purpose of this bibliographical essay is modest. It is to provide a short critique of books in English on the history of the Society of Jesus. Books in foreign languages are therefore not included, except where they have been translated into English. Older works, such as the lives of Jesuit saints by Francis Goldie, are omitted save where no newer works have appeared to supplant them. Periodical literature is also omitted, except in a few rare instances where few or no books have appeared on a particular area of Jesuit history.

These restrictions mean the exclusion of some of the best literature on Jesuit history, but the incorporation of articles and literature in foreign languages would push this essay to the proportions of a multi-volume work. Besides, this essay is meant to be of service to those who would be more attracted to reading a work in English rather than in, say, German, Portuguese, Italian, or Spanish.

Another restriction dictated by space is the exclusion, except for some general works on the history of Jesuit spirituality, of the writings of Jesuits on asceticism and mysticism. This means the omission of such significant figures as Luis de la Puente, Jean Surin, Louis Lallemant, Jeremias Drexel, and a host of others whose spiritual literature has been translated into English. This category within the Society's history calls for a bibliographical essay of its own.

Among the volumes included in this essay are some whose purpose is more broad than Jesuit history but which give a significant number of pages to the Society. I have in mind such works as C. E. Boxer's *Christian Century in Japan*, in which the Society has a central role. Some of the

best writing about Jesuit history is in volumes of this kind.

Under the heading *Biographies* I include autobiographies, editions of correspondence, spiritual journals, and diaries. Those volumes that subsequently appeared in a paperback edition have an asterisk at the end of the title. Paperback originals have a double asterisk.

A bibliographical essay carries within itself an inherent weakness. It presents the critique of the author only, a critique that can differ sharply with the judgment of others. The ideal would be to present a survey of the varying judgments on each title, but limitations of space make this impractical. But one person's judgment can do at least what a plain, non-committal bibliography cannot do. It gives the potential reader, especially the uninitiated, some idea of the terrain he is entering.

Three Jesuits have given me professional assistance in this work. They are Fathers Charles Polzer of Arizona, W. F. Rea of Rhodesia, and Michael Shields of Canada. I wish to thank them publicly.

I hope that this tool will give extensive service to those who wish to deepen their understanding of Jesuit history.

William V. Bangert, S.J.

A BIBLIOGRAPHICAL ESSAY
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PART I. BIBLIOGRAPHIES

The best work in this area is *Bibliography of the History of the Society of Jesus*, edited by László Polgár, S.J. (Rome and St. Louis, 1967). *Bibliography of the English Province of the Society of Jesus*, edited by Edmund F. Sutcliffe, S.J. (London, 1957) is a valuable guide on literature about the English Jesuits. *Contemporary Trends in Studies on the Constitutions of the Society of Jesus. Annotated Bibliographical Orientations *** by Ignacio Iparraguirre, S.J., translated by Daniel F. X. Meenan, S.J. (St. Louis, 1974) is a valuable collection of 134 titles of the more important works and articles on the Jesuit *Constitutions*, with a brief résumé of the core of each book listed.

* A single asterisk indicates a subsequent paperback edition.

** A double asterisk indicates a paperback original.

PART II. GENERAL HISTORIES

A History of the Society of Jesus by William V. Bangert, S.J. (St. Louis, 1972) is the most comprehensive one-volume account of the Society's history, incorporating much of the recent historical research on the Society. It concludes with a brief account of General Congregation XXXI (1965-1966) and an Epilogue. *An Introduction to Jesuit Life. The Constitutions and History through 435 Years ** by Thomas H. Clancy, S.J., (St. Louis, 1976) is a rapid survey of the Jesuit Constitutions and key events and turning points in Jesuit history, presented in a quick-moving narrative. It includes accounts of General Congregations XXXI (1965-1966) and XXXII (1974-1975) as well as five appendices on specialized subjects in Jesuit life. *The Jesuits 1534-1921* by Thomas J. Campbell, S.J. (2 volumes, New York, 1921; re-issued Boston, 1971) is outdated and poorly organized in parts. *The Jesuits* by Martin P. Harney, S.J. (New York, 1941) is a generally reliable compendium but some chapters are overpacked with names of men whose relative significance is not made clear. As a consequence the narrative is often dense and difficult to read. Denis Meadows' *Obedient Men* (New York, 1954) is sketchy and superficial. Rambling and disjointed, *St. Ignatius and the Jesuits* by Theodore Maynard (New York, 1956) lacks genuine penetration and understanding. *The Power and Secret of the Jesuits* by René Fülöp-Miller, translated by F. S. Flint and D. F. Tait (New York, 1930), while readable, is journalistic and anecdotal in character. In its penchant for the sensational and in its failure as a serious and reliable historical account, it does not reveal "the power and secret" of the Jesuits. Heinrich Boehmer's *The Jesuits*, translated by Paul Z. Strodach (Philadelphia, 1928) is in the author's own words "a brief historical monograph." It moves hardly beyond the early 17th century. Overfacile generalizations,

II. General Histories

with accompanying failures in accuracy, are prevalent. *The Jesuits* by Christopher Hollis (New York, 1968) has many inaccuracies and misspellings, is rambling and poorly organized, and presents judgments that lack balanced historical nuances. *The Founding of the Jesuits* by Michael Foss (London, 1969), despite some valuable and illuminating insights, is flawed by uneven narrative, imprecise political background, undocumented quotations, and extravagant generalizations. The title is misleading, since the author does not concentrate on the origins of the Society but rather discusses various issues in the full sweep of Jesuit history. Starting with volume 12 and continuing to volume 40 Ludwig von Pastor in his *History of the Popes from the Close of the Middle Ages*, translated by Ralph Francis Kerr, Ernest Graf, O.S.B., E. F. Peeler, (St. Louis, 1902-1953) gives considerable attention to the Society in its development and activity within the broad context of ecclesiastical history. The Society receives extended attention in five volumes of Henri Daniel-Rops' *History of the Church of Christ: The Catholic Reformation*, translated by John Warrington (Garden City, 1964); *The Church in the Seventeenth Century*, translated by J. J. Buckingham (New York, 1963); *The Church in the Eighteenth Century*, translated by John Warrington, (New York, 1964); *The Church in an Age of Revolution 1789-1870*, translated by John Warrington (New York, 1965); *A Fight for God 1870-1939*, translated by John Warrington (New York, 1966). These volumes, while readable, tend to be uncritical and defensive, and to give France an overproportionate amount of attention. James Brodrick, S.J., in his *The Origin of the Jesuits* * (New York, 1940) has produced a work close to the sources and graceful in its literary style, closing with the death of St. Ignatius. *The Progress of the Jesuits* (New York, 1947) by the same author is not so much a history of the Society during the period 1556-1580 as a colorful narrative about

II. General Histories

selected aspects of that history. *Fasti Breviores* by P. J. Chandlery, S.J. (London, 1910) is what the complete title describes it to be: a daily record of memorable events in the history of the Society of Jesus. It is frequently marred by mistakes. H. Outram Evennett, a distinguished scholar of Cambridge University, presents two short, delicately nuanced, and gracefully written pictures of the Jesuits within a broad historical context. The first, in Chapter IX, "The New Religious Orders," of *The New Cambridge Modern History*, Volume II (Cambridge, 1968), goes to the death of St. Ignatius. The second, in Chapter V, "The Counter-Reformation," of *The Reformation Crisis* *, edited by Joel Hurstfield (London, 1965), takes the study into early 17th century. *The Spirit of the Counter-Reformation* by H. Outram Evennett, edited by John Bossy (Cambridge, 1968) consists of the Birkbeck Lectures that Evennett gave at the University of Cambridge in May, 1951. This work is a study of major importance, in which the author gives prominent place to the role of the Jesuits in the formation of the spiritual attitudes of the Catholic Church during the 16th and 17th centuries. A Postscript is contributed by John Bossy, the editor, some of whose historical judgments on the Society are farfetched and simplistic. David Knowles writes the Foreword in a sensitive tribute to the person and work of Evennett. *The Counter Reformation 1559-1610* by Marvin O'Connell (New York, 1974) is Volume IV of the *Rise of Modern Europe* series and contains about 15 scattered pages on the Society as well as other references to individual Jesuits. There are some factual errors, such as identifying Claudio Aquaviva as a Spaniard. As is the general character of the volumes in the *Rise of Modern Europe* series, the presentation is in the form of a historical essay that presupposes a knowledge of the main facts rather than a straight narrative account. Each of the volumes in this series contains a bibliographical

II. General Histories

essay. Some of the titles in Father O'Connell's essay are either unreliable or do not represent the best of modern research. *The Jesuits. Their Spiritual Doctrine and Practice* * by Joseph de Guibert, S.J., translated by William J. Young, S.J. and edited by George E. Ganss, S.J. (Chicago, 1964 and St. Louis, 1972) is a historical study of the spirituality of the Society. Although it is not a completely refined and finished work, since the author died suddenly in 1942, it is an impressive achievement and is essential for an understanding of the historical implementation of St. Ignatius' spiritual heritage. Father de Guibert's mastery of the 16th and 17th centuries is more sure than that of the 18th, 19th and 20th centuries. *Post-Reformation Spirituality* by Louis Cognet, translated by P. Hepburne Scott (New York, 1959), a short work, has about fifteen pages devoted exclusively to the Society besides many passages about individual Jesuits. This work, by an eminent French Oratorian scholar, has a special value in as much as it places Jesuit spirituality within the historical context that also includes the Carmelites, Cardinal de Bérulle, Philip Neri, Benet Caulfield, and others. There is no index. *Christian Spirituality* by Pierre Pourrat, 4 volumes, translated by W. H. Mitchell (New York, 1927), a basic tool for the study of spiritual doctrine through the ages, devotes much space in Volumes 3 and 4 to the history of the Society's spirituality. *A Literary History of Religious Thought in France from the Wars of Religion down to our Own Times* by Henri Bremond, 2 volumes, translated by K. L. Montgomery (New York, 1928 and 1930) are the only two translated volumes of this 12-volume classic. The Jesuits appear prominently in Volume 1, which stresses their part in the creation and spread of the Devout Humanism of early 17th century France. *From Pachomius to Ignatius. A Study in the Constitutional History of the Religious Orders* by David Knowles (Oxford, 1966), the Sarum Lectures

II. General Histories

at Oxford during 1964-1965, places the Society's foundation within the context of the constitutional tradition of religious life within the Church. Knowles, a skilled historian, does this especially in the chapter entitled "Transition to the Modern World." The style, while clear, is very compact and concentrated. *Studies in the Spirituality of Jesuits* (St. Louis, 1969-) has some issues that treat historical questions. These are "The Authentic Spiritual Exercises of St. Ignatius: Some Facts of History and Terminology Basic to their Functional Efficacy Today" (Vol. I, no. 2, November, 1969) by George E. Ganss, S.J.; "The General Congregations of the Society of Jesus: A Brief Survey of their History" (Vol. VI, no. 1 and 2, January and March, 1974) by John W. Padberg, S.J.; "The Deliberation that Started the Jesuits. A Commentary on the *Deliberatio primorum Patrum*. Newly Translated, with a Historical Introduction" (Vol. VI, no. 4, June, 1974) by Jules J. Toner, S.J.

A. The Missions

Jesuits are strongly present in *A History of the Expansion of Christianity*. Volume III *Three Centuries of Advance, A.D. 1500-A.D. 1800* by Kenneth Scott Latourette (New York, 1939). This volume covers the missionary effort in Asia, Africa, and the Americas. The author, a non-liturgical, evangelical Protestant makes a genuine effort to appreciate the Jesuit endeavor. The strength of the work is in its comprehensive picture; its weakness is in its thinness and lack of depth. *A History of Christian Missions* by Stephen Neill (Baltimore, 1964) gives a straightforward and critical consideration of the Society's role on the missions. The author of this volume, No. 6 in *The Pelican History of the Church*, was an Anglican bishop in India. *Beyond All Horizons*, edited by Thomas J. M. Burke,

A. *The Missions*

S. J. (Garden City, 1957) is a collection of 12 essays by Jesuits and others on the theme of Jesuits in the foreign mission fields of both earlier centuries and the present. Some of the essays are disappointingly thin, and, despite a common theme, fail to interlock into a cohesive unity.

PART III. GENERAL INTERPRETATIVE WORKS

The Jesuits by Archbishop Alban Goodier, S.J. (New York, 1930), a short work of eighty-four pages, is an essay on the interior spirit of St. Ignatius and the Society and their attitudes toward prayer and work rather than a narrative history. *The Jesuits In Modern Times* by John La Farge, S.J., (New York, 1928) is addressed to those of the 1920's "who, though versed in current issues and alive to current ethical and social discussions, have yet to find an informed presentation of the Jesuit's aim in life in the terms characteristic of such discussions in our time and country." *Jesuit Spirit in Time of Change*, edited by Raymond A. Schroth, S.J. (Westminster, Md., 1968) is a collection of thirteen essays by modern Jesuits, some scholarly, some popular, and with varying relevance to the Society. Some of the titles are: "The Ignatian Experience as Reflected in the Spiritual Theology of Karl Rahner," "St. Ignatius' Intuitions on Obedience and Their Written Juridical Expression," "The Liturgical Word--The Spiritual Exercises--The Jesuit Response," "Harlem Diary." *The New Jesuits*, edited by George Riemer (Boston, 1971) is a series of interviews, uneven in depth and value, with eleven American Jesuits of the 1960's. *The Jesuit in Focus* by James Daly, S.J. (Milwaukee, 1940) is a collection of twenty-six informal essays, casual and personal in style, about such topics as "The Jesuit Lay Brother," "Persecutions," "The Old Society and the New," "The Embittered Ex-Jesuit." The tone is often apologetic and defensive. *The Jesuits. A Self-Portrait* by Peter Lippert, S.J., translated by John Murray (New York, 1958) is a series of reflections in thirteen short chapters by an experienced spiritual director on the interior spirit that holds the members of the Society together in one body. The chapters treat such topics as "Letter and Spirit," "Personality and Service," "The Mysticism of Action."

PART IV. SPECIAL PERIODS

A. The Enlightenment

Research in Jesuit history of the 17th and 18th centuries is in no way comparable with that which has been done on the origins of the Society in the 16th century. Relatively little has been done. The picture of the Society during the Enlightenment and Suppression therefore remains imprecise. *Catholics and Unbelievers in Eighteenth Century France* * by Robert R. Palmer (Princeton, 1939) is the best, although inadequate, account of Jesuit involvement in the philosophical and theological issues of the 18th century. Palmer contends that of all the Catholics in France of the 18th century the Jesuits were the best equipped intellectually and the most disposed to try to bridge the chasm between the Church and the *philosophes*. Jesuits appear frequently in *The Bourgeois. Catholicism vs Capitalism in Eighteenth-Century France* by Bernard Groethuysen, translated by Mary Ilford (New York, 1968). This work surveys the ways ideas on God, death, hell, salvation, work, money were presented by the spiritual leaders of the day. It is seriously flawed by the lack of an index and inadequate identification of several of the persons who appear in the narrative. Two excellent studies of two prominent French Jesuits and their part in the world of the Enlightenment appear in *Studies on Voltaire and the Eighteenth Century*, edited by Theodore Besterman (Geneva, 1957 and 1969). The first is "Berthier's Journal de Trévoux and the Philosophers" by John N. Pappas. It is about the Jesuit editor of the Society's *Journal de Trévoux*, Father Guillaume Berthier, and appears in volume III of the *Studies* (1957). The second is "A Study of the Works of Claude Buffier" by Kathleen S. Wilkins, which appears in volume LXVI of the *Studies* (1969). The title *Jesuits and Jacobins. Enlightenment and Enlightened Despotism in*

IV. *Special Periods*

Austria by Paul P. Bernard (Urbana and Chicago, 1971) is misleading, since the work has a wider scope than suggested. While it presents considerable information about Austrian Jesuits and their contacts with the Enlightenment, especially after the suppression of the Society, it nevertheless has a scattered effect and lacks the pointedness of a comprehensive synthesis.

B. *The Suppression and Restoration*

The single best account of the suppression and restoration is in volumes 36 to 40 of Ludwig von Pastor's *The History of the Popes*, translated by E. F. Peeler (St. Louis, 1949-1953). These volumes are translations of volume 16 of the German, which was done by W. Wühr, J. Schmidlin, Vierneisel, Wilhelm Kratz, S.J., and Karl Kneller, S.J., from the notes of von Pastor. Readable but prosaic in style, these volumes are rich in detail. Another account, shorter, older but reliable, is a series of 19 articles in *The Month* (volumes 99-102, 1902-1903) entitled "The Suppression of the Society of Jesus" by Sydney Smith, S.J. *The Suppression of the Society of Jesus in the Portuguese Dominions* by Alfred Weld, S.J. (London, 1876) is a clear and straightforward account with several fine quotations from contemporary correspondence and records but it is flawed by a polemical style. *The Expulsion of the Jesuits from Latin America* **, edited by Magnus Mörner (New York, 1965), is a collection of short essays, some critical, some laudatory, of the Society's role in South American history. Among the contributors is the eminent octogenarian, Guillermo Furlong, S.J., who writes of the Jesuits as "the heralds of democracy" through their teaching of Suarezian political thought. *Philippine Jesuits in Exile. The Journals of Francisco Puig, S.J., 1768-1770* by Nicholas

B. *The Suppression and Restoration*

Cushner, S.J. (Rome, 1964), a work of careful scholarship, gives a vivid insight into the hardships suffered by the Spanish Jesuits during their expulsion from the Philippines. The best brief, comprehensive, and up-to-date survey of the suppression is "The Second Centenary of the Suppression of the Jesuits" in *Thought* (Volume 48, 1973, 165-188) by William V. Bangert, S.J.

PART V. SPECIAL AREAS

A. Africa

Works in English about the Society in Africa are scarce. Most deal with the 19th and 20th centuries. This is understandable, since the Society before 1773 took vital root in but few areas of Africa. An important work among those recently published is *Gubulawayo and Beyond. Letters and Journals of the Early Jesuit Missionaries in Zambesia, 1879-1887*, edited by Michael Gelfand (London, 1968). The editor, for the most part, lets the missionaries speak for themselves. This volume records not only a tale of heroism but also the failure to comprehend the principles of missionary adaptation by men who were seemingly unaware of the Ricci and De Nobili tradition in the Society. Most of the material in *Diaries of the Jesuit Missionaries at Bulawayo 1879-91* **, translated from the French (Salisbury, Rhodesia, 1958), is found in Gelfand's volume. Father W. F. Rea, S.J., with his extensive and scholarly knowledge of the Catholic Church in Africa, is the author of several small, reliable works that include *Seventy-Five Years in Two Cities. The Story of St. George's* ** (Salisbury, Rhodesia, 1971), which records the history of the Jesuit College in Salisbury; *George Westbeeck and the Barotseland Missionaries 1878-1888* ** (Salisbury, Rhodesia, 1968), the account of the foundation and failure of the first Catholic mission to Zambia; *70 Years 1892-1962. The Story of the Chishawasha Mission* ** (Salisbury, Rhodesia, 1962). Father Rea's doctoral thesis, *The Economics of the Zambezi Mission 1580-1759*, about to go to print in Lisbon, is the first account in English of the Society's pre-suppression missions in south Africa. Four-fifths of this work treat the Jesuit missions, one fifth the Dominican. *Portuguese Voyages 1498-1663*, edited by Charles D. Ley (London, 1947), contains the vivid description by the Portuguese Jesuit

B. South America

Jerónimo Lobo of the origin of the Blue Nile, which he saw in 1628, some 150 years before the Englishman James Bruce claimed to be the first European to have visited this spot. The translation has an interesting history of its own. Abbé Joachim Le Grand translated Lobo into French. Dr. Samuel Johnson made an abridged translation of Le Grand's work. It was Johnson's first published book. *African Angelus. Episodes and Impressions* by C. C. Martindale, S.J. (London, 1932), although not a history, contains considerable information about past and present missions of the Society in Africa. This volume is a chatty, informal account of the author's travels in Africa in 1931. It is flawed by the absence of an index. *Irish Jesuits in Northern Rhodesia* and *Irish Jesuits among the Mild Batonga* by J. Sweeney, S.J. (both Dublin, 1954) are schematic accounts, each only 24 pages in length, of modern Jesuit missionary enterprises.

B. South America

Latin America. An Historical Survey by Peter Masten Dunne, S.J., and John F. Bannon, S.J. (Milwaukee, 1947), a work intended for the classroom (944 pages) and without pretense at creative scholarship, gives solid information about the Jesuit endeavor, placing it within the broad historical context of the Americas. In his well-written, clear, and scholarly *Spanish Policy in Colonial Chile. The Struggle for Social Justice, 1535-1700* (Stanford, 1968), Eugene H. Korth, S.J., gives a prominent part to the Jesuits, especially Father Diego de Torres Bollo and Father Luis de Valdivia. *The Lost Paradise* by Philip Caraman, S.J., (London, 1975) is the best and most up-to-date general survey of the Jesuits' work in the Reductions of Paraguay. In a consistently readable and frequently vivid narrative,

V. Special Areas

Father Caraman presents the fruit of many years of research and travel. *Golden Years on the Paraguay* by George O'Neill, S.J., (London, 1934) remains a valuable straightforward account of the Reductions. An older work on the Reductions, most sympathetic but without the advantage of modern research, is *A Vanished Arcadia* by Robert Gallinigad Bontine Cunninghame Graham (London, 1901; New York, 1924), an explorer and writer with an intimate knowledge of that part of South America. Highly specialized in its concentration on different problems faced by the Jesuits is Magnus Mörner's *The Political and Economic Activities of the Jesuits in the La Plata Region: The Hapsburg Era*, translated by Albert Read (Stockholm, 1953), in which Mörner usually allows the documents to speak for themselves. Since this volume was originally written for Swedes, it includes much introductory material on the Society of Jesus and the Spanish colonial empire. *The Masters and the Slaves. A Study on the Development of Brazilian Civilization* by Gilberto Freyre, translated by Samuel Putnam (New York, 1946) is a widely acclaimed work, sociological in bent, that considers three elements in Brazil's first centuries of growth: the Portuguese conqueror, the aboriginal Indian, the imported Negro. Freyre judges that Jesuit methods of Christianization "were not always the most intelligent, the most Christian, or most humane ones." Jesuit scholars react differently. Father Serafim Leite feels that Freyre is anti-Catholic; Father Alves Correia agrees with some of Freyre's criticisms. In the second edition of this work (New York, 1956), Freyre defends himself, claiming that he aims simply to halt the uncritical adoration of the Jesuits. In *The Golden Age of Brazil 1600-1750* (Berkeley, 1962) Charles R. Boxer with his characteristic order and lucidity links the Jesuits to many of the key problems of the Portuguese South American colony. He shows, for example, that many Jesuit missionaries, including the great Antonio Vieira, made a

C. Central and North America: Spanish Influence

distinction between the enslavement of American Indians and African blacks, condemning the former practice and condoning the latter. *King and Church: The Rise and Fall of the Patronato Real* by W. Eugene Shiels, S.J. (Chicago, 1961) has as its primary purpose to make available in original and in translation the documents that relate how the King of Spain came to be empowered to be the vicar of the Vicar of Christ in the Americas. Since the Jesuits of the pre-suppression in the Americas had to work within the structure of the Royal Patronage, the volume throws light on the difficulties the Society had to face, especially the royal absolutism of the 18th century. This work makes difficult reading. *The Intellectual Conquest of Peru. The Jesuit College of San Pablo, 1582-1767* by Luis Martin (New York, 1968) is an excellent portrayal, scholarly and clearly written, of the history of the oldest Jesuit school in South America, San Pablo of Lima, and its vital role in the cultural life of Peru.

C. Central and North America: Spanish Influence

Jesuits appear prominently in *Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1583-1980* by Edward Spicer (Tucson, 1963). This work, written in non-technical language, represents a notable effort at historical synthesis by an anthropologist. Specialists will argue with certain details but cannot ignore this work. *After Kino: Jesuit Missions in Northwestern New Spain, 1711-1767* by John A. Donohue, S.J. (Rome, 1969) is a scholarly account of the Jesuit effort in the area evangelized by Father Eusebio Kino until the suppression of the Society in Spain and the colonies in 1767. *Mission of Sorrows. Jesuit Guevard and the Pimas, 1691-1767* by John L. Kessell (Tucson, 1970) is a beautifully printed

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volume, readable, admirably researched, and aptly illustrated. It tells the story of the daily rounds of the Jesuits at the Guevavi mission, of the ferocity of the Apaches, of the demise of the mission after the Society's suppression. *The Spanish Borderlands Frontier, 1513-1821* by John F. Bannon, S.J. (New York, 1970) gives a carefully nuanced picture of the frontier meeting place of several cultural and political and religious influences in which the Jesuits had an important role. Herbert Eugene Bolton, prince among pioneer historians of Spanish colonization in the west of North America, gives a sympathetic and reliable picture of Jesuit missionaries of the Mexican Province of the pre-suppression Society in the fourth section of *Bolton and the Spanish Borderlands*, edited by John F. Bannon, S.J. (Norman, Oklahoma, 1964), a work in which Father Bannon has assembled several essays of Bolton. In Section IV there are three essays that treat the Jesuits, especially the one entitled "The Black Robes of New Spain." One of Bolton's most productive students, Peter Masten Dunne, S.J., gives clear, scholarly accounts of Jesuit missionary work in several works, each of whose titles indicates the focus of the individual volume: *Pioneer Black Robes on the West Coast 1591-1631* (Berkeley and Los Angeles, 1944); *Early Jesuit Missions in Tarahumara* (Berkeley and Los Angeles, 1948); *Black Robes in Lower California 1697-1768* (Berkeley and Los Angeles, 1952). John F. Bannon, S.J., presents a carefully detailed study of Jesuit work in Sonora in his *The Mission Frontier in Sonora, 1620-1687* (New York, 1955). The Jesuit period (1566-1572) takes up most of *The Romance of the Floridas. The Finding and the Founding* by Michael Kenny, S.J. (Milwaukee, 1934), a work marred by inaccuracies and careless methodology. The account of the murder of eight Spanish Jesuits in 1571 between the York and James rivers in present-day Virginia is given in a volume superior in scholarship and rich in

D. North America: French Influence

details, *The Spanish Jesuit Mission in Virginia, 1570-1572* by Clifford M. Lewis, S.J., and Albert J. Loomie, S.J., (Chapel Hill, 1953). *Educational Foundations of the Jesuits in Sixteenth-Century New Spain* by Jerome V. Jacobsen, S.J. (Berkeley, 1938) has as its purpose "to reveal the foundations of the Jesuit system of education in New Spain and to describe its growth up to the opening of the seventeenth century." In a scholarly, precise, and clear way Father Jacobsen describes the Jesuit colleges in Mexico, from Durango in the north to Oaxaca in the south, up to the end of the 1500's.

D. North America: French Influence

The basic work for a knowledge of the Jesuits in New France is the 73-volume set edited by Reuben Gold Thwaites, *The Jesuit Relations and Allied Documents. Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791* (Cleveland, 1896-1901). A new edition in 39 volumes appeared by use of photocopy process in New York in 1959. An essential complement to this set is *Thwaites' Jesuit Relations Errata and Addenda* by Joseph P. Donnelly, S.J. (Chicago, 1967). *Black Gown and Redskins. Adventures and Travels of the Early Jesuit Missionaries in North America (1610-1791)*, edited by Edna Kenton (New York, 1956), presents selections from Thwaites' edition of the *Jesuit Relations*. Earlier editions of this volume appeared with varying titles in London and New York. *The Jesuit Relations and Allied Documents: A Selection ***, edited by S. R. Mealing (Toronto, The Carleton Library No. 7, 1963) is one in "a series of Canadian reprints and new collections of source material relating to Canada, issued under the editorial supervision of the Institute of Canadian Studies, Carleton University, Ottawa." *Saint Ignace: Canadian Altar*

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of *Martyrdom* by William Sherwood Fox with the collaboration of Wilfrid Jury (Toronto, 1949) is an illustrated account of the historical and archaeological background of the village of St. Ignace. Much of the data in this work is now seriously challenged by scholars. *The Excavation of Ste. Marie I* by Kenneth E. Kidd (Toronto, 1949) is a careful archaeological study with 50 plates of the old Jesuit mission of Ste. Marie. *Frontenac and the Jesuits* by Jean Delanglez, S.J. (Chicago, 1939) is a sound work of scholarship that treats with calm the difficulties between the Society of Jesus and Louis de Buadé, Comte de Frontenac, the royal governor of New France. It covers carefully the three general problems: the brandy issue; the alleged trading by the Jesuits; the methods of civilizing the Indians. *Jesuit and Savage in New France* by John H. Kennedy (New Haven, 1950; reissued Hamden, Conn., 1971) is a cogent, thorough, and objective work in which the author shows that the literary type of the attractive young heathen, with so little resemblance to the Red Indian, picked up by the rationalists and the romanticists was in large measure due to the reports of the Jesuits of New France. Although the Jesuits drew grim pictures of the savagery they met in New France, they also gave much space in their reports to the Indians' natural virtues as good foundations for the supernatural, so much in contrast with the vices encountered among civilized Frenchmen at home, and so unwittingly provided the rationalists and romanticists with arguments against dogma and law. Famous for its literary grace and the warmth of appreciation for the Jesuits by its Boston agnostic author is *The Jesuits in North America in the Seventeenth Century* by Francis Parkman (Boston, 1868). Reprinted several times, it appeared as recently as 1963 in a new edition. *The French Jesuits in Lower Louisiana (1700-1963)* by Jean Delanglez, S.J. (Washington, 1935) is a carefully researched presentation

E. North America: English Influence

of the Jesuit side in the conflicts between the Society and the civil government and the Capuchins in Louisiana. Jesuits have a significant part in *Church and State in French Colonial Louisiana. Policy and Politics to 1732* by Charles Edwards O'Neill, S.J., (New Haven, 1966), a work of superior scholarship based on archival material in the United States, Canada, Great Britain, France, and Italy, and in which the author shows why the Louisianan "never attained the religious fervor of the Canadian." *Marquette's Explorations. The Narratives Re-examined* by Raphael N. Hamilton, S.J. (Madison, 1970) is an important, detective-like investigation of the authenticity of key documents in the story of Jacques Marquette, a study not undertaken even by the careful, earlier Marquette scholar, Jean Delanglez, S.J. This volume is a signal contribution to technical scholarship about the Jesuits in New France.

E. North America: English Influence

Thomas Hughes, S.J., in the Preface of the second volume of his *History of the Society of Jesus in North America. Colonial and Federal* (New York and London, 1907-1917) wrote the following: "In the growing settlements which were destined to become the United States of America, the history of Jesuits was that of the nascent Catholic Church." Hughes' work is therefore a history not only of the Jesuits but also of the origins of the Catholic Church within the first thirteen states of the United States of America. He therefore does not treat the Spanish settlements; nor the French except for that area that came under British rule after the peace of 1763. With sureness and steady command of wide-ranging documentation, Hughes in his magisterial work moves through more than a century, from the antecedents of the Maryland colony to the American

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Revolution. He devotes two large volumes to narrative and two equally large volumes to documentation. *The Ark and the Dove: The Beginning of Civil and Religious Liberties in America* by J. Moss Ives (New York, 1936) is not only a narrative account, readable though occasionally inaccurate, but also an exposition of the thesis that civil and religious liberties enjoyed by Americans are due to Maryland influence, especially that of John Carroll, Charles Carroll of Carrollton, and Daniel Carroll. Edwin Warfield Beitzell's *The Jesuit Missions of St. Mary's County, Maryland* (Washington, D.C., 1960) is local history at its best by a man who knows the land, the people, and the Catholic Church of Maryland's oldest colony. This volume, in type-written form, covers 325 years, from Father Andrew White to Father John LaFarge.

F. *Asia*

Donald F. Lach in his erudite and richly documented *Asia in the Making of Europe* (Volume I in Book I and in Book II, Chicago, 1965) devotes several chapters to Jesuit missionary work in the Far East. This work with its admirable control of a wide range of source material is a bibliographical goldmine. *Jesuits Go East* by Felix A. Plattner, S.J., translated by Lord Sudley and Oscar Blobel (Westminster, Md., 1952) is a readable, vivid, and broad perspective of Jesuit endeavors in the Far East but is marred by the absence of an index, an essential apparatus in a book of this kind. Cornelius Wessels, S.J., in *Early Jesuit Travellers in Central Asia, 1603-1721* (The Hague, 1924) gives scholarly and fascinating accounts of famous Jesuit explorers such as Benito de Goes, Johann Grueber, Francisco de Andrade, and others.

1. China

Generation of Giants. The Story of the Jesuits in China in the Last Decades of the Ming Dynasty by George H. Dunne, S.J. (Notre Dame, 1962) is a warmly sympathetic account in pungent and occasionally belligerent prose of the Jesuit enterprise in China until the death of Father Johann Adam Schall von Bell in 1666. *Missionary and Mandarin. The Jesuits at the Court of China* by Arnold H. Rowbotham (Berkeley and Los Angeles, 1942), a readable work, concentrates more on the cultural relations between Europe and China effected by the Jesuit missionaries rather than a recitation of the mission work itself. The author, because of insecure command of the sources, makes frequent mistakes. At once an indictment of the Congregation Propaganda Fide and an encomium of the Society's mission in China, *Failure in the Far East* by Malcolm Hay (Philadelphia, 1957), who writes with a chip on his shoulder, presents valuable research but suffers from an obviously polemical tone and intent. *Galileo in China. Relations through the Roman College between Galileo and the Jesuit Scientist-Missionaries (1610-1640)* by Pasquale M. D'Elia, S.J., translated by Rufus Suter and Matthew Sciascia (Cambridge, Mass., 1960) is a meticulously researched work by an outstanding authority on Father Matteo Ricci about a specialized corner of scientific history. Joseph Needham in his *Science and Civilization in China, Volume III, Mathematics and the Sciences of the Heavens and the Earth* (Cambridge, 1959) presents considerable material on Jesuit scientific work in China, contending that in some respects the Jesuits failed to appreciate ancient Chinese scientific data. Needham concentrates on the Jesuit-Chinese scientific relationships in his much shorter work, *Chinese Astronomy and the Jesuit Mission: An Encounter of Cultures* ** (London, 1958). J. B. Cummins in his excellent edition of *The*

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Travels and Controversies of Friar Domingo Navarrete, (2 volumes, Cambridge, 1962) has a valuable introduction, in which he lucidly outlines some of the main facets of the Chinese Rites controversy, especially the acrimony between the Jesuits and the Dominicans. The latter had a most articulate spokesman in Friar Domingo Navarrete, one of whose polemical works is here edited. Superior scholarship and good organization characterize *The Jesuits and the Sino-Russian Treaty of Nerchinsk (1689)*. *The Diary of Thomas Pereira, S.J.*, by Joseph Sebes, S.J., (Rome, 1961), in which the author describes the role of the Jesuits in the first treaty made between the Russians and the Chinese. Joseph Krah1, S.J., gives a vivid account of the last days of the Jesuit mission to China before the Society's suppression in his excellent *China Missions in Crisis: Bishop Laimbeckhoven and His Times 1738-1787* (Rome, 1964). The central figure is the great Austrian Jesuit and Bishop of Nanking, Gottfried Xaver von Laimbeckhoven. *Emperor of China* by Jonathan D. Spence (New York, 1974), an excellent "autobiographical biography," that is, a biography in which a skilled historian of China has interwoven his narrative with selections from the 16,000 pages of Emperor K'ang-hsi's writings, gives an insight into the mentality of the Chinese ruler who in the 17th and 18th centuries was the most open to the Jesuit missionaries. *The First Chinese Priest of the Society of Jesus. Emmanuel de Siqueira, 1633-1673 ***, *The Death of Stephen Faber, S.J., Apostle of Shensi, China ***, and *Maillard de Tournon, Papal Legate at the Court of Peking* by Francis A. Rouleau, S.J. are scholarly works which originally appeared as articles in *Archivum Historicum Societatis Iesu* between 1959 and 1962. *Jesuits Under Fire in the Siege of Hong Kong, 1941* by Thomas F. Ryan, S.J. (London, 1944) is a record compiled by Father Ryan from the individual experiences of several Jesuits during the siege that ended in the capture of Hong Kong by the Japanese during World War II. It is a vivid and absorbing narrative. *Wah Yan College, Hong Kong. Golden Jubilee 1919-1969*, no author given (Hong Kong, 1969), is a short account of the modern Jesuit intellectual enterprise in Hong Kong.

2. Japan

The best account of Jesuit success and failure in the 16th and 17th centuries in Japan is Charles R. Boxer's *The Christian Century in Japan, 1549-1650* (Berkeley, 1951), wherein Boxer gives, with a sure grasp of the vast source material, a balanced and thorough account of the Jesuit venture in Japan, the missionary principles of Father Alessandro Valignano, the contest between the Jesuits and the Franciscans about cultural accommodation, and the impact of the Dutch colonial expansion on the Catholic community. Jesuits appear prominently in *The Catholic Church in Japan* by Johannes Laures, S.J., (Tokyo, 1954), a small work, tightly packed with factual information and rather difficult for continuous reading. Michael Cooper, S.J., is the editor of *They Came to Japan. An Anthology of European Reports on Japan, 1543-1640* (Berkeley, 1965), in which the majority of the selections are from the correspondence and reports of Jesuit missionaries, including such famous men as Father Alessandro Valignano, Father Luis Froes, Father João Rodrigues. These selections, often vividly written, are a tribute to the excellent reporting skill of the Jesuits. *The Southern Barbarians. The First Europeans in Japan*, edited by Michael Cooper, S.J. (Tokyo and Palo Alto, 1971), is a beautifully produced volume of 124 plates and five essays by distinguished scholars on the relations of the Japanese and those Europeans who entered Japan in the 16th and early 17th centuries. The Jesuits appear with great frequency. On their activity this volume throws much light in an urbane and sophisticated manner. *Kirishitan-ban no kenkyu. Studies of Books Printed by the Jesuit Mission Press in Japan* (Tenri, 1973) contains eight scholarly essays by different authors on various aspects, historical, technical, artistic, of the Jesuit printing enterprise in Japan. *Sophia University*

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1913-1973. *Sixtieth Anniversary of its Foundation* **, author not given (Tokyo, 1973), is a brief and popular account of a major modern intellectual enterprise.

3. *India*

The Jesuits in Malabar (2 volumes, Bangalore, 1939 and 1951) and *The Jesuits in Mysore* (Kozhikode, 1955), both works by Domenico Ferroli, S.J., are replete with valuable material but disjointed in their narrative. Cardinal Eugène Tisserant provides a clear and well-organized account of the tragic story of the Malabar Christian community, in which Jesuits sometimes played laudable roles and sometimes ineffective and lamentable ones, in his *Eastern Christianity in India: A History of the Syro-Malabar Church from the Earliest Time to the Present Day*, translated by E. R. Hambye, S.J. (Westminster, 1957). This work is a translation of Tisserant's article in the *Dictionnaire de théologie catholique: Syro-Malabare (Église)*, Volume 14, Part 2. Edward MacLagan's *The Jesuits and the Great Mogul* (London, 1932) is a popular, highly dramatized and romanticized account of the Jesuit mission to the powerful Mogul at Fatehpur, Akbar, in the end of the sixteenth century, a mission whose first leader was Father Rodolfo Aquaviva, nephew of the famous Jesuit General, Claudio Aquaviva. *Jesuit Letters and Indian History 1542-1773* by John Correia-Afonso, S.J. (2nd edition, Bombay and London, 1969) is a meticulously researched doctoral thesis that purposes to evaluate Jesuit correspondence as a source for the historiography of India, and to give a general idea of the nature and contents of the letters. *Christianity in India. A History in Ecumenical Perspective*, edited by H. C. Perumalil, C.M.I. and E. R. Hambye, S.J. (Alleppey, India, 197 presents 12 essays by 9 authors on the history of the

G. Canada after 1763

Christian presence in India. Jesuits have an important part in this volume, especially the missions to the Great Mogul and in Madurai. Written by scholars for non-scholars, this valuable work is difficult reading, aggravated by many spelling mistakes and grammatical errors. Short histories of some of the Jesuit schools in India give an insight into an important phase of the modern Jesuit effort there. These include *St. Francis Xavier's Apostolic School, Madurai. Golden Jubilee Souvenir 1918-1968*, author not given (Madurai, 1968); *St. Joseph's College Tiruchirapalli. Platinum Jubilee, 1896-1971* author not given (Tiruchirapalli, 1971); *St. Xavier's Institute of Education. 10th Anniversary*, no author given (Bombay, 1963).

4. The Philippine Islands

The Jesuits in the Philippines, 1581-1768 by Horacio de la Costa, S.J. (Cambridge, Mass., 1961) is not only a work of superior scholarship but one that is skillfully and gracefully written. A second volume is anticipated to carry the story to the modern age.

G. Canada after 1763

The Treaty of Paris (1763) placed Canada under the English crown, terminating the long dominion by France. *The Jesuits' Estates Question, 1760-1888. A Study of the Background for the Agitation of 1889* by Roy C. Dalton (Toronto, 1968) is a well documented and intriguing study of complicated background of the political row over the disposition of the lands of the old Jesuit missions. *Loyola and Montreal* by Timothy P. Slattery (Montreal, 1962) is a popular and rather thin recital that focuses on the Jesuit presence in Montreal since the arrival of

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6 Jesuits in that city in 1842, with special emphasis on the creation and growth of Loyola College.

H. Europe

Rome and the Counter-Reformation in Scandinavia, 1539-1583 by Oskar Garstein (Oslo, 1964) has as its focal point a clear and carefully documented account of the Jesuits' abortive effort to unite the 16th century Sweden of John III to the Catholic Church. It vividly portrays the issues, liturgical and disciplinary, on which the Jesuit enterprise splintered. *Records of the English Province of the Society of Jesus*, edited by Henry Foley, S.J. (8 volumes, London, 1877-1882) "is not intended to be a formal history, exactly and chronologically arranged, but simply a record of the labours and sufferings of the members of the English Province S.J. in the propagation and preservation of the faith of our ancestors, during the most eventful and exciting times of its existence." This work is therefore a valuable but disjointed mixture of narrative and documentation about the English Jesuits through the 16th and 17th centuries. *The English Jesuits. From Champion to Martindale* by Bernard Basset, S.J. (New York, 1968) is a popular, readable, entertaining, chatty survey of the Society in English history. Father Basset gives special emphasis to anecdotes about and portraits of individual Jesuits. *The Jesuits and the Popish Plot* by Malcolm V. Hay (London, 1934) reveals Hay's peculiar instinct for detective work as he unfolds the careless use of documents by even eminent historians in the famous case of Titus Oates and his bogus efforts to implicate the Jesuits in an alleged plot against the Crown in 1678. This work demands of the reader considerable concentration on the unfolding of historical evidence. *The Popish Plot* by

John Kenyon (London, 1972) is a balanced presentation of the impact that the Titus Oates story had on the government, politics, the Catholic community. Eleven Jesuits, including the provincial, Father Thomas Whitebread, were executed because of the Oates' lie. Blessed Claude de la Colombière, chaplain to the Duchess of York, was imprisoned. *Clongowes Record* by Timothy Corcoran, S.J. (Dublin, 1932) contains a brief but informative sketch of the Jesuit experience in Ireland by a careful scholar. *The Irish Jesuits 1560-1814*, edited by J. B. Stephenson, S.J. (Dublin, 1962), is a collection of articles on the history of the Irish Province taken from various sources, especially the Jesuit Year Book. This collection is in type-written form and is circulated privately. *Memoirs of Scottish Catholics during the XVII and XVIII Centuries* by William Forbes-Leith, S.J. (2 volumes, London and New York, 1909) is a clear, interesting, straightforward narrative, close to the sources, about the Society's uncertain days in Scotland. *St. Omers to Stonyhurst* by Hubert Chadwick, S.J. (London, 1962) is an informative, interesting, and scholarly account of the educational venture of the English Jesuits that started in St. Omers in 1593 and continued through two centuries through Bruges, Liège, and Stonyhurst, where the college settled in 1794. *Guy Fawkes--The Real Story of the Gunpowder Plot?* by Francis Edwards, S.J. (London, 1969) is a valuable, critical, minute re-examination of a famous episode in English history into which some Jesuits were swept. It seriously challenges the "official" version of the Gunpowder Plot that has held the field through the centuries. *Henry III and the Jesuit Politicians* by A. Lynn Martin (Geneva, 1973) is a carefully researched and readable inquiry into the diplomatic and political activity of French Jesuits during the critical period 1570-1590. The author focuses his attention on three, Fathers Emond Auger, Claude Matthieu, and Henri Samier, and concludes

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that the French Jesuits who engaged in politics were few, and that these few failed in obedience to the Jesuit General, Claudio Aquaviva. *The Jansenists and the Expulsion of the Jesuits from France, 1757-1765* by Dale Van Kley (New Haven, 1975) is basically a doctoral thesis which judges that the destruction of the Society in France was due to a small but effective group of Jansenists in the Paris *Parlement*, who used the financial disaster of Jesuit Antoine La Valette as a weapon against the Society. The author used several archives in France but seemingly did not consult archives in Rome. *Colleges in Controversy. The Jesuit Schools in France from Revival to Suppression, 1815-1880* by John W. Padberg, S.J. (Cambridge, Mass., 1969), a work of scholarly skill and objectivity that is based almost exclusively on previously unused archival documentation, places the Jesuit schools of 19th century France against the background of anti-clericalism, revolution, swift shifts of government up to the early years of the Third Republic. *The Jesuits in Poland. The Lothian Essay, 1892* by A. F. Pollard (New York, 1971 reprint) was first published in 1892 by a famous historian of Jesus College, Oxford, and advances the thesis that Poland's decline was in large measure due to Jesuit failure to take positive measure to save the country.

I. *The United States*

The Jesuits of the Middle United States by Gilbert J. Garraghan, S.J. (3 volumes New York, 1938) is a reliable and thorough study of the origins, growth, and expansion of the Jesuits in Mid-America, their works among the Indians, on the frontier, and in the schools. Abundant quotations from original documents give a genuine feel for this arduous era in American Jesuit history. Father Garraghan supplies many excellent maps and photographs.

I. The United States

The Return of the Jesuits Francis X. Curran, S.J. (Chicago, 1966) is a collection of seven scholarly and well-written articles on the establishment of the Jesuits within different areas of the United States and Canada. It covers the Jesuit apostolate in New York City, Western New York State, Kentucky, Canada, and the push of the German Jesuits from Buffalo to South Dakota and Wyoming. *A Report on the American Jesuits* by Margaret Bourke-White and John La Farge, S.J. (New York, 1956) is an attractive amalgam of Ms. Bourke-White's excellent photography and Father La Farge's smooth, intelligent commentary on the American Jesuits at the threshold of Vatican Council II. *Old Jesuit Trails in Penn's Forest* by Leo G. Fink (New York, 1933) is a popular and occasionally inaccurate account of the Jesuit apostolate in eastern Pennsylvania. The earlier chapters cover the pre-Suppression Jesuits in Penn's colony. *The Jesuits in Old Oregon* by William N. Bischoff, S.J. (Caldwell, Idaho, 1945), a brief and clear account of the Jesuits in the Northwest, including several of the colorful Italians, has a valuable biographical index of the missionaries. *The Jesuits and the Indian Wars of the Northwest* by Robert I. Burns, S.J. (New Haven, 1966), a scholarly work of great importance for an understanding of American history in the Oregon Territory, won for Father Burns the John Gilmary Shea prize. *Jesuits in Montana 1840-1860* ** by Wilfred P. Schoenberg, S.J. (Portland, Ore., 1960), an attractive pamphlet of 120 pages, is a popular and clear recital of almost 100 years of Jesuit work among the Flatheads, the Pend d'Oreilles, the Blackfeet, the Gros Ventres, and other Indian tribes. Fr. Schoenberg is also the author of other works that give in broad outline the apostolate of the Jesuits in the Northwest: *A Chronicle of the Catholic History of the Pacific Northwest: 1743-1960* (Portland, Oregon, 1960) and *Jesuits in Oregon: 1844-1959* (Portland, Oregon, 1960).

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The Nez Perce Indians and the Opening of the Northwest by Alvin M. Josephy, Jr. (New Haven, 1965) is an excellent work in which appear succinctly such famous Jesuits as De Smet, Cataldo, Gazzoli, Joset, Mengarini, Point, Ravalli. Jesuit labor at the other end of the United States, in Maine, is related in a precise and scholarly way in *Catholic Church in Maine* by William L. Lucey, S.J. (Framingham, New Hampshire, 1957). Local studies about Jesuit work in the central states are abundant. The early history of Jesuit involvement in Kansas and its frontiers is told in scholarly detail in *The Jesuits in Territorial Kansas, 1827-1861. A Contribution to the Centennial of the Statehood of Kansas* by Augustine C. Wand, S.J. (St. Marys, Kansas, 1962). Fr. Gilbert Garraghan, S.J., is the author of several short works, all done with his careful scholarship and clear narrative: *The Catholic Church in Chicago, 1673-1871* (Chicago, 1921); *Catholic Beginnings in Kansas City, Missouri* (Chicago, 1920); *St. Ferdinand de Florissant: The Story of an Ancient Parish* (Chicago, 1923); *Chapters in Frontier History: Research Studies in the Making of the West* (Milwaukee, 1934). Jesuits have a significant role in each of Fr. Garraghan's titles. *The Holy Family Parish, Chicago: Priests and People* by Thomas Mulkerins (Chicago, 1923) is a popular and informative description of the Jesuit parish that was the most vibrant in the early history of Chicago. *Journal* by Christian Hoecken, S.J. (St. Marys, Kansas, 1890) is an excellent first-hand description of Jesuit work among the Kaw, the Sioux, the Potawatomi, the Kickapoo. Fr. Hoecken was an outstanding missionary priest. *Jesuit Missions Among the Sioux* by Louis Goll, S.J., (St. Francis Mission, S.D., 1940) is a brief and popular account in the area suggested by the title. *The Holy See and the Nascent Church in the Middle Western United States, 1820-1850* by Robert F. Trisco (Rome, 1962) is an important scholarly contribution to the under-

I. United States

standing of the Church's origins in that area, in which the Jesuits had a significant role. *Jesuit beginnings in New Mexico* by Sister Lilliana Owens (El Paso, 1950) is a sketch in broad lines of the Italian Jesuit mission created at the invitation of Archbishop Lamy of Santa Fe. It contains interesting quotations from Father Donato Gasparri's account of the trek to New Mexico in 1867 and from Father Livio Vigilante's diary of the Mission of New Mexico, 1867-1874. *The Jesuits in New Orleans and the Mississippi Valley* by Albert Biever, S.J. (New Orleans, 1924) is a small, rapid outline, almost in chronicle fashion, of the Jesuit experience in the Crescent City and the Mississippi environs through the 1800's and early 1900's, preceded by a short survey of pre-Suppression happenings. *American Jesuits* by James J. Walsh (New York, 1934) is a superficial and uncritical work whose title is inaccurate. It rambles through 19 chapters on such subjects as "Jesuit War Chaplains," "Alaska Missions," "United States Chief Justices and Jesuit Friends." *Jesuits for the Negro* by Edward D. Reynolds, S.J. (New York, 1949) tells in popular and anecdotal style the history of Jesuit work among the Blacks of the United States, a story which, except for the 300 years in Maryland, was not a wide and organized apostolate but rather "a series of skirmishes with the problem of bringing the colored people into the Catholic Church." Although based on the wide bibliography (some 25,000 cards and 500,000 entries) of Arnold Garvey, S.J., this volume is not scholarly and has no index. *Dogsled Apostles* by A. H. Savage (New York, 1942) is a popular, pietistic, and romanticized account of the Jesuit missions in Alaska, the central figure being Bishop Joseph Crimont, S.J., who labored in Alaska for 51 years. Another popular account of the Alaskan Mission is given in *Jesuits in Alaska* by Segundo Llorente, S.J. (Portland, Oregon, 1969).

A great deal of American Jesuit history is contained

V. Special Areas

in works about the universities and colleges staffed by the Society of Jesus. Not all the 28 universities and colleges have published their individual histories. Some have them in manuscript form. Following are the published works. *A History of Boston College* by David R. Dunigan, S.J. (Milwaukee, 1947); *Canisius College: The First Hundred Years* by Charles A. Brady (Buffalo, 1969) and *Canisius College. The First Nine Years, 1870-1879* by Thomas E. Harney (New York, 1971); *Creighton University: Reminiscences of the First Twenty-Five Years* by M. P. Dowling, S.J. (Omaha, 1903); *Up to the Present. The Story of Fordham* by Robert I. Gannon, S.J. (New York, 1967); *Georgetown University: Origin and Early Years* by John M. Daley, S.J. (Washington, 1957) and *Georgetown University: The Middle Years: 1840-1900* by Joseph T. Durkin, S.J. (Washington, 1963); *Gonzaga University: Seventy-Five Years 1887-1962* by W. P. Shoenberg, S.J. (Spokane, 1963); *The Spires of Fenwick: A History of the College of the Holy Cross, 1843-1963* by Walter J. Meagher, S.J., and William J. Grattan (New York, 1966); *Historical Sketch of Loyola College, Baltimore, 1852-1902* by J. J. Ryan, S.J. (Baltimore, 1903); *The Story of Marquette University* by Raphael N. Hamilton, S.J. (Milwaukee, 1953); *Jesuit Education in Philadelphia, Saint Joseph's College, 1851-1926* by Francis X. Talbot, S.J. (Philadelphia, 1927); *Historical Sketch of St. Louis University: The Celebration of Its Fiftieth Anniversary, June 24, 1879* by Walter H. Hill, S.J. (St. Louis, 1879); *Better the Dream. St. Louis University and Community, 1818-1968* by William B. Faherty, S.J. (St. Louis, 1968); *Catholic Culture in Alabama. Centenary Study of Spring Hill College 1830-1930* by Michael Kenny, S.J. (New York, 1931); *University of Santa Clara: A History, 1777-1912* by J. P. Morrissey (Santa Clara, 1912) and *The History of Santa Clara College. A Study of Jesuit Education in California, 1851-1912* by Gerald McKevitt, S.J. (Los Angeles, 1972); *The First Half Century of St. Ignatius*

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Church and College by J. W. Riordan, S.J. (San Francisco, 1905) and *Jesuits by the Golden Gate. The Society of Jesus in San Francisco, 1849-1969* by John B. McGloin, S.J. (San Francisco, 1972).

PART VI. BIOGRAPHIES

A. *St. Ignatius*

There is no completely satisfactory biography of St. Ignatius that keeps a balance between his exterior life and his interior life and that is abreast of recent Ignatian research. Among the better narrative accounts of Ignatius' life are those by two non-Catholics, Paul Van Dyke, author of *Ignatius Loyola* (New York, 1926), and Henry D. Sedgwick, author of *Ignatius Loyola* (New York, 1923). Of these works James Brodrick, S.J., writes: "The two books are easily the fairest Protestant accounts of Ignatius ever written, and, as history, are far superior to many Catholic accounts." Mary Purcell's *The First Jesuit* * (Westminster, Md., 1957) is generally dependable and in an easy narrative style. A small but authoritative work, *A Short Life of St. Ignatius Loyola*, translated by Robert Hull, S.J. (Bombay, 1955), is by the author of the magisterial work on the Spanish Assistancy, Antonio Astráin, S.J. *St. Ignatius Loyola* by Francis Thompson (Baltimore, 1951), frequently re-issued, is written in a romantic vein and is flawed by historical errors. *St. Ignatius of Loyola* by Paul Dudon, S.J., translated by William J. Young, S.J. (Milwaukee, 1949), is the most scholarly, extensive, and reliable biography in English but it is quite dense in parts, especially in the beginning, because of the large amount of background details. Dudon's use of excessively pious expressions also jars. Giorgio Papasogli's *Saint Ignatius of Loyola*, translated by Paul Garvin (New York, 1960), appeared originally in Italian and is a simple, straightforward account. The first of James Brodrick's projected two-volume life of St. Ignatius is *Saint Ignatius Loyola. The Pilgrim Years* (New York, 1956). This pleasantly written work is especially rich in its picture of the cultural and social background within which Ignatius lived. It takes the story only to

1538, before the confirmation of the Society. Father Brodrick died before finishing the second volume. One of the greatest modern authorities on St. Ignatius, Pedro de Leturia, S.J., is the author of *Inigo de Loyola*, translated by Aloysius Owen, S.J. (Syracuse, 1949), which, while not easy reading, is most helpful in tracing the formative influences in the saint's character and the literary traditions expressed in his spiritual writings. Leonard von Matt, as photographer, and Hugo Rahner, S.J., as narrator, have produced a beautiful volume in *St. Ignatius Loyola: A Pictorial Biography* * (Chicago, 1956). In his superior *Saint Ignatius Loyola. Letters to Women*, translated by Kathleen Pond and S.A.H. Weetman (New York, 1960), Hugo Rahner, S.J., presents all the surviving correspondence that Ignatius had with women, 139 letters, the 89 he wrote and the 50 he received. Rahner divides the women with whom Ignatius corresponded into several classes: Royal Ladies, Noble Ladies, Benefactresses, Spiritual Daughters, Mothers of Fellow-Jesuits, Friends. He presents each letter within the historical and social context of the period. These analyses, with the General Introduction, constitute probably the best study of the human qualities of St. Ignatius. Toward the end of his life St. Ignatius dictated a short autobiography. He carried it to only 1538, except for a few remarks about his later years. This is an indispensable document for an understanding of the saint's interior life. There are two English editions that are based on the original Spanish-Italian. The more recent is *The Autobiography of St. Ignatius Loyola* **, translated by Joseph F. O'Callaghan and edited by John C. Olin (New York, 1974). This is in the Torchbooks Series of Harper & Row. The earlier edition is *St. Ignatius' Own Story as Told to Luis Gonzalez de Camara*, edited and translated by William J. Young, S.J. (Chicago, 1956). With this edition are included eleven selected letters of St. Ignatius. William

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J. Young, S.J., edits and translates 228 letters of St. Ignatius in *Letters of St. Ignatius of Loyola* (Chicago, 1959). St. Ignatius of Loyola, *The Constitutions of the Society of Jesus: Translated, with an Introduction and a Commentary*, by George E. Ganss, S.J. (St. Louis, 1970), is now the basic tool in English for a genuine understanding of St. Ignatius' conception of the Society of Jesus. Father Ganss' book includes the Formula of the Institute as well as the *General Examen*, the *Constitutions*, and their *Declarations*; and notes are full, comprehensive, and most helpful in illuminating the *Constitutions* within their historical context. *Ignatius the Theologian* by Hugo Rahner, S.J., translated by Michael Barry (New York, 1968), presents a masterful appreciation of St. Ignatius' personal spiritual endowments, experiences, and teaching as expressed in the *Spiritual Exercises*, the discernment of spirits, the application of the senses, and his sensitivity to the authority of the Church. *The Spirituality of St. Ignatius Loyola* by Hugo Rahner, S.J., translated by Francis J. Smith, S.J. (Westminster, Md., 1953), is a penetrating historical study of how "the spirit of service in the Church" found realization in the life of St. Ignatius. *The Spiritual Exercises of St. Ignatius*, translated by Louis J. Puhl, S.J. (Westminster, Md., 1957), aims "to represent as nearly as possible, idea with idea, Spanish idiom with corresponding English idiom, Spanish sentence structure with English sentence structure, and the quaint forms of the original with the forms common at present" of a key document for an understanding of St. Ignatius' interior spirit. English translations of the *Spiritual Exercises* and English commentaries on them are abundant. *The Ignatian Way to God* by Alexandre Brou, S.J., translated by William J. Young, S.J. (Milwaukee, 1952), and *Ignatian Methods of Prayer* by Alexandre Brou, S.J., translated by William J. Young, S.J. (Milwaukee, 1949), are lucid expositions, supported by ample

B. General Collections

quotations, of one facet of St. Ignatius' ascetical and mystical life.

B. General Collections

The Fifth Week by William J. O'Malley, S.J. (Chicago, 1976) is a lively, vividly and engagingly written work in three parts. In the first Fr. O'Malley presents vignettes of Jesuits of the Past; in the second, vignettes of Jesuits of the Present, including the interesting development of his own vocation; and in the third, Jesuits of the Future, a description of the challenges a late 20th century Jesuit will probably face. *Wings of Eagles* by Francis J. Corley, S.J., and Robert J. Willmes, S.J. (Milwaukee, 1941) is a collection of 42 essays, each 3 to 6 pages in length, on the saints and the beatified of the Society. The authors aimed to present "original and accurate narratives, graphic, colorful, dramatic . . ." The style is popular and occasionally pietistic. *Jesuits*, edited by Robert Nash, S.J. (Westminster, Md., 1956), is a set of 19 vignettes of Jesuits of different countries and centuries, including St. Aloysius Gonzaga, Archbishop Alban Goodier, Joseph de Guibert, Pierre Charles, Daniel Lord. *Companions of Jesus. Spiritual Profiles of the Jesuit Saints and Beati ***, edited by Hugh Kay (London, 1974), presents in 37 short essays by different authors the "spiritual profiles" of the Society's 37 canonized saints and 134 beatified. The purpose of these essays is to stress "the salient characteristics of the personal spiritual life" of these Jesuits against their historical background. The essays run about 4 pages each; are, in several instances, translated from foreign languages; vary in quality, some being markedly preachy in tone. A list of the saints and beatified concludes this volume of 159 pages.

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1. Asia and Africa

St. Francis Xavier, Apostle of the East by Margaret Yeo (London, 1931) is a thin and romanticized picture of Francis. *Saint Francis Xavier (1506-1552)* by James Brodrick, S.J. (New York, 1952) is perhaps the least successful of Father Brodrick's several biographies of Jesuits. The style is apposite but several factual errors mar the work. Father Brodrick's occasional cavalier attitude toward Eastern religions can have a jarring effect on the reader. *Life of St. Francis Xavier, Evangelist, Explorer, Mystic* by Edith Anne Steward (London, 1917) receives high praise from James Brodrick, S.J., who in 1940 judged that this work, "except for occasional small ebullitions of Protestant sentiment, is more scholarly and satisfying than any English Catholic biography of the saint." Ms. Stewart's volume must yield this honor to the monumental work of Georg Schurhammer, S.J. The most thorough and accurate of all the biographies of St. Francis Xavier is *Francis Xavier. His Life, His Times. Volume I Europe (1506-1541)*, translated by M. Joseph Costelloe, S.J. (Rome, 1973). This volume of 791 pages is the first of four done in German by Schurhammer and takes Francis to 1541 and his departure from Lisbon for the Indies. Pedro de Leturia, S.J., and Hugo Rahner, S.J., both superior Ignatian scholars describe this volume as the definitive history of the origins of the Society of Jesus. Because of the encyclopedic collection of details, the person of Francis is sometimes obscured, and reading can be difficult. Vincent Cronin, with learning and a graceful style, gives convincing accounts of the Society's early efforts in meeting the need for cultural adaptation in the missionary thrust into the Far East in a life of Matteo Ricci, S.J., *The Wise Man from*

C. Pre-suppression

*the West ** (New York, 1955), and in a life of Roberto de Nobili, S.J., *A Pearl to India* (New York, 1959). De Nobili is the subject of three important works by Fr. S. Rajamanickam, S.J. The first is the author's doctoral thesis on de Nobili as a literary figure, *The First Oriental Scholar. Robert de Nobili, alias Tattuva Podagar, the Father of Tamil Prose* (Tirunelveli, 1972). The second and third works are English translations of two of de Nobili's important works: *On Indian Customs* (Palayamkottai, 1972) and *Adaptation* (Palayamkottai, 1971). These translations make available to readers of English de Nobili's personal expression of his principles for Christian cultural adaptation. *China in the Sixteenth Century: The Journals of Matteo Ricci: 1583-1610* by Louis Gallagher, S.J., (New York, 1953) is the English version of a Latin work edited by Nicolas Trigault, S.J., one of Ricci's closest collaborators in China. *Adam Schall. A Jesuit at the Court of China 1592-1666*, translated and adapted by Rachel Attwater (Milwaukee, 1963), tells in an easy style the story of the influential Jesuit from Cologne. This work is based on the original French volume by Joseph Duhr, S.J. *Garlic for Pegasus: The Life of Brother Benito de Goes* by Wilfred P. Shoenberg, S.J. (Westminster, Md., 1955) tells in popular style the story of the Jesuit brother who crossed "the roof of the world" from India to China in search of Christians supposed to inhabit mysterious Cathay. *Life of Venerable Gongalo de Silveira* by Hubert Chadwick, S.J. (New York, 1910) is a brief and clearly narrated account of the first Jesuit to penetrate the area of the Zambesi River, where in 1560 he was murdered. *Gongalo da Silveira*** by W. F. Rea, S.J. (Salisbury, Rhodesia, 1960) is a short work of 42 pages, which depends basically on the same sources as the previous title. *A Gallant Conquistador* by Donal Donnelly, S.J. (London, 1932) is a clear, smooth-running narrative of Father Rodolfo Aquaviva's mission to

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the Great Mogul in the second half of the 16th century. It is generally solidly based on the sources, although the author indulges in occasional imaginative passages. *Aquaviva and the Great Mogul* by J. Stephen Narayan (Patna, 1945) is a sharp and straightforward account of the Aquaviva mission, in which the author relies greatly on the *Commentarius* of Father Antonio de Monserrate, Aquaviva's companion. *Giuseppe Castiglione. A Jesuit Painter at the Court of the Chinese Emperors* by Cécile and Michel Beurdeley, translated by Michael Bullock (Rutland, Vermont, 1971), is a beautiful volume containing reproductions of the fascinating paintings of the Italian Jesuit brother who worked at the court of Peking under three emperors in the 18th century. The authors provide a sketch of Castiglione's life as well as an informed critique of his artistic gifts and his influence in China. *Rhodes of Viet Nam. The Travels and Missions of Father Alexander de Rhodes in China and Other Kingdoms of the Orient*, translated by Solange Hertz (Westminster, Md., 1966) is a personal account by one of the more original missionaries of the Society in the 17th century. *A Prisoner in Japan. Carlo Spinola, S.J.* by Donal Donnelly, S.J. tells in an uncritical and romanticized way the story of one of the Jesuits martyred in Japan in the 17th century. *Rodrigues the Interpreter: An Early Jesuit in Japan and China* by Michael Cooper, S.J. (New York and Tokyo, 1974) relates in an absorbing way the story of the influential Portuguese Jesuit, João Rodrigues Tcuzzi, who was at home with all classes in Japan during the intricate Luso-Japanese contacts during the late 16th century and the early 1600s. This volume is handsomely produced and illustrated. Another excellent work by Father Cooper on João Rodrigues Tcuzzi is his edition and translation of *This Island of Japan. João Rodrigues' Account of 16th Century Japan* (Tokyo, 1974), which received the Japan Broadcasting Corporation Award in 1974. *Red Sand. A Life of*

C. Pre-suppression

St. John de Brito, S.J. Martyr of the Madura Mission by A. Saulière, S.J. (Madura, 1947), written in a romantic style, is directed primarily to younger readers.

2. The Americas

a. Areas of Spanish and Portuguese Influence

Peter Claver. Saint of the Slaves by Angel Valtierra, S.J., translated by Janet H. Perry and L. J. Woodward (Westminster, Md., 1960) is about the saint who, as interpreted by James Brodrick, S.J., was a fusion of the Curé d'Ars, St. Francis Xavier, and Father Damian of Molokai. Even though Valtierra aims to clear away the many legends from the truth, and tries to make judicious use of the many sources, St. Peter emerges as a somewhat enigmatic person. In his *A Saint in the Slave Trade* (London, 1935) Arnold Lunn gives a distractingly large treatment of the mechanics of the slave trade to the detriment of picturing the person of St. Peter. *What Are Saints?* by C. C. Martindale, S.J., (London, 1937) includes a perceptive appreciation of St. Peter Claver's psychology. *Apostle of Brazil* by Helen Dominion (New York, 1958) is a substantial work considerably packed with background material about Father José Anchieta, who arrived in Brazil in 1553 and spent forty-four years there and who distinguished his missionary life as a superior linguist and catechist. In his lecture *A Great Luso-Brazilian Figure, Padre Antonio Vieira, S.J., 1608-1697* ** (London, 1957), Charles R. Boxer with his characteristic scholarship and lucidity gives a fine portrait of the great Portuguese missionary who helped by his eloquence to mould the modern Portuguese language. *Rim of Christendom* by Herbert E. Bolton (New York, 1936) is a beautifully told story by a superior scholar of the great

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cartographer, diarist, explorer, and missionary of Lower California, Pimería Alta, and Arizona, Father Eusebio Kino. *The Padre on Horseback. A Sketch of Eusebio Francisco Kino, S.J., Apostle of the Pimas* (San Francisco, 1932) is Bolton's very brief outline of the Kino story. This work was reissued in the American West Reprint Series in 1963 by Loyola University Press, Chicago, with John F. Bannon, S.J., doing the editing. Bolton also translated and edited *Kino's Historical Memoir of Pimería Alta* (2 volumes, Cleveland, 1919). *Pioneer Padre. The Life and Times of Eusebio Francisco Kino* by Rufus Wyllys (Dallas, 1935) is a detailed, colorful, and graphic portrayal of Kino the man against the background in which he worked. *A Kino Guide* ** by Charles Polzer, S.J. (Tucson, 1972) is a popular account, with no loss of scholarly accuracy, of the wide travels of Father Kino. Maps and pictures enhance this attractive guide to Kino missions and monuments. *Father Kino in Arizona* by Fay Jackson Smith, John L. Kessell and Francis J. Fox, S.J. (Phoenix, 1966) is a handsome volume that presents in English for the first time Kino's *Relación Diaria*, new information about Kino's part in the settlement of the Guevavi and Tumacaori, and finally a selective bibliography about Kino. *Kino and Manje. Explorers of Sonora and Arizona. Their Vision of the Future. A Study of Their Expeditions and Plans* by Ernest Burrus, S.J. (Rome, 1971) is a long, meticulously documented account of the exploring activities of Father Kino and Juan Mateo Mange. *Kino's Biography of Francisco Javier Saeta, S.J.*, edited by Ernest Burrus, S.J., and translated by Charles Polzer, S.J. (Rome, 1971) is Kino's account of a Jesuit fellow missionary who was slain by natives in 1695. *Kino and the Cartography of Northwestern New Spain* by Ernest J. Burrus, S.J., (Tucson, 1965) is a precise scholarly account of one aspect of Kino's great talents. Father Burrus edits several documents of Kino in *Kino Reports to Headquarters. Correspondence of Eusebio F.*

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Kino, S.J. *from New Spain with Rome* (Rome, 1954); *Kino Writes to the Duchess. Letters of Eusebio Francisco Kino, S.J. to the Duchess of Aveiro* (Rome, 1965); *Kino's Plan for the Development of Pimería Alta, Arizona, and Upper California. A Report to the Mexican Viceroy* (Tucson, 1961). Father Burrus, besides his work on Kino, edits the documents of other Jesuits of the pre-suppression Mexican Province in *Ducrue's Account of the Expulsion of the Jesuits from Lower California (1767-1769)* (Rome, 1967), in *Wenceslaus Linck's Diary of His 1766 Expedition to Northern Baja California* (Los Angeles, 1966), and in *Wenceslaus Linck's Reports and Letters, 1762-1778* (Los Angeles, 1967). *Missionary in Sonora. The Travel Reports of Joseph Och, S.J., 1755-1767* by Theodore Treutlein (San Francisco, 1965) throws valuable light on Jesuit work in Sonora. *Gonzalo de Tapia* by W. Eugene Shiels, S.J. (New York, 1934) is a brief and scholarly account of one of the greater Jesuit missionaries in 16th-century Mexico, who was murdered by the Indians in 1594. Father Peter Masten Dunne, S.J., contributes richly detailed pictures of the Sonora-Arizona scene in three works that combine biography and editing of new texts: *Andrés Pérez de Ribas, Pioneer Black Robe of the West Coast, Administrator, Historian* (New York, 1951); *Jacobo Sedelmayr, Missionary, Frontiersman, Explorer in Arizona and Sonora. Four Original Manuscript Narratives, 1744-1751.* (Tucson, 1955); *Juan Antonio Balthasar, Padre Visitador to the Sonora Frontier, 1744-1745. Two Original Reports* (Tucson, 1957). Theodore E. Treutlein edits and translates a work of Father Ignaz Pfefferkorn, one of the many German-speaking Jesuits who went to Sonora-Arizona, in *Sonora. A Description of a Province* (Albuquerque, 1949). One of the more valuable Jesuit reports on Lower California is that of the Alsatian Jesuit, Johann Jakob Baegert, who labored in Lower California for 17 years until the suppression of the Society. On his return to Europe he wrote *Nachrichten*

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von der Amerikanischen Halbinsel Californien. N. M. Brandenburg and Carl L. Baumann translate this in *Observation in Lower California* (Berkeley and Los Angeles, 1952). *Life and Works of the Reverend Ferdinand Konščak, S.J. 1703-1759*, author unknown, (Boston, 1923) is a valuable selection from the correspondence and diary of a Croatian Jesuit who labored in Lower California. A more recent work on Fr. Konščak is *The Apostolic Life of Fernando Consag, Explorer of Lower California* by Francisco Zevallos, S.J., edited and translated by Manuel P. Servin (Los Angeles, 1968), who believes that Fr. Consag was "the greatest Jesuit explorer in the Peninsula." *Juan Maria de Salvatierra, S.J. Selected Letters about Lower California*, edited and translated by Ernest Burrus, S.J. (Los Angeles, 1971) throws valuable light on one of the greater Jesuits who worked in Lower California. *The Cora Indians of Baja California. The Relación of Father Ignacio Maria Napoli, S.J.*, edited and translated by James Robert Moriarty III and Benjamin F. Smith (Los Angeles, 1970) gives the almost poetic account of the fertility of the land at Las Palmas Bay by the first missionary to work among the Cora Indians in the lower regions of Baja California. *The Drawings of Ignacio Tirsch. A Jesuit Missionary in Baja California*, narrative by Doyce B. Nunis, Jr. and translated by Elisabeth Schulz-Bischof (Los Angeles, 1972) is made up mainly of 47 drawings by a Czech Jesuit while in Baja California during the 1760s. These paintings by a talented amateur are among the best known illustrations of Baja California by an artist who lived there.

b. Areas of French Influence

Francis X. Talbot, S.J., is the author of *Saint Among Savages: The Life of Isaac Jogues* * (New York, 1935) and

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Saint Among the Hurons: The Life of John de Brébeuf (New York, 1949), both happy combinations of careful investigation and a graceful literary style. Father Talbot's work reveals intimate acquaintance with the source material but the notes are awkwardly arranged in the back of the volumes. Although old, the two volumes *Pioneer Priests of North America 1642-1710* by Thomas J. Campbell, S.J. (New York, 1910, 1913) give interesting accounts of early Jesuit missionaries in individual portraits. The accounts are limited to those who worked in New France. *The Jesuit Martyrs of North America* John J. Wynn, S.J. (New York, 1925) is very jejune, sketchy, and unsatisfactory. *An Autobiography of Martyrdom. Spiritual Writings of the Jesuits in New France*, edited by François Roustang, S.J., and translated by Sister M. Renelle, S.S.N.D. (St. Louis, 1964) gives a vivid personal picture through the original documents of the intense interior lives of the Jesuit missionaries in Canada. *Jacques Marquette, S.J. 1637-1675* by Joseph P. Donnelly, S.J. (Chicago, 1968) gives a clear, orderly, and scholarly account of the famous missionary and explorer of the Mississippi. This volume includes photographs of several archival documents that touch controverted points of Marquette's life, one of which was the charge made about twenty-five years ago that Marquette had not been ordained a priest. Fr. Donnelly's assembly of evidence refutes that contention. *The Jesuit Martyrs of Canada--Together with the Martyrs Slain in the Mohawk Valley* by E. J. Devine, S.J. (Toronto, 1925), written by a competent historian on the occasion of the beatification of the 8 French Jesuit martyrs of Canada and New York, presents a chapter on each of the *beati* as well as an introductory and a concluding chapter.

3. Europe

To the Other Towns by William V. Bangert, S.J.

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(Westminster, Md., 1959) and *The Quiet Companion* by Mary Purcell (Dublin, 1970) are scholarly and readable accounts of the life of Blessed Pierre Favre, who in the judgment of St. Ignatius was the supreme master of the Spiritual Exercises among the first Jesuits. *James Lainez* by Joseph H. Fichter, S.J. (St. Louis, 1944) is a reliable and clear account of the Jesuit who succeeded St. Ignatius as general of the Society. *The Greatest of the Borgias* by Margaret Yeo (Milwaukee, 1936) is a clear recitation of the life of St. Francis Borgia but is flawed by unhistorical imaginings and pietistic style. *St. Peter Canisius* by James Brodrick, S.J. (London, 1936, and Baltimore, 1950) is a superbly written account of the second St. Boniface of Germany, close to the sources, rich in background material, and sensitive to the problems of the early Society of Jesus. *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J., 1542-1621* by James Brodrick, S.J. (2 volumes, London, 1928) is a magisterial portrait, abundantly documented and delightfully written, of a leading figure of the Catholic Reform of the 16th and 17th centuries. *Robert Bellarmine. Saint and Scholar* (Westminster, Md., 1961) is Father Brodrick's up-dated and abridged edition of his earlier 2-volume masterpiece. *Bernadine Realino. Renaissance Man* by Francis W. Sweeney, S.J. (New York, 1951) is a sensitive portrayal of an attractive pastoral saint but is overburdened in parts with historical background. *St. Alphonsus Rodriguez: Autobiography*, translated by William Yeomans, S.J. (London, 1964), is an important part of the fourteen books of spiritual writings left by the coadjutor brother who spent most of his Jesuit life as porter at the Jesuit college in Palma, Majorca. No mystic of the Society of Jesus was so prolific a writer as St. Alphonsus. Father Yeomans gives a sketch of Alphonsus' life and an appreciation of the value of the *Autobiography*.

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as well as the translation. *St. Regis. A Social Crusader* * by Albert S. Foley, S.J. (Milwaukee, 1941) is a well-told account of the attractive French saint who died in 1640, John Francis Regis. *St. John Berchmans* by the distinguished Bollandist Hippolyte Delehaye, S.J., translated by Henry Semple, S.J., (New York, 1921) and *A Modern Galahad. St. John Berchmans* by Albert S. Foley, S.J. (Milwaukee, 1937) are clear, straightforward, unpictetic accounts of the Belgian scholastic who died in Rome in 1621, John Berchmans. The latter volume is based on earlier Flemish and French works. A Flemish Jesuit who has specialized on the life of St. John is Fr. K. Schoeters. In *Saint John Berchmans as Seen by his Contemporaries* James H. Gense, S.J. (Bombay, 1949) presents much of the historical data gathered by Fr. Schoeters. After some 25 years of reflection on this subject, Fr. Schoeters presents a new work that aims to explain to the modern reader St. John's preoccupation with externals. It is *St. John Berchmans, the Shoemaker's Son*, adapted from the Flemish by James H. Gense, S.J. (Bombay, 1965). *The Vocation of Aloysius Gonzaga* by C. C. Martindale, S.J. (London, 1927) realistically portrays the young Italian saint in his reaction to the harsh and corrupt milieu of the Renaissance. *Portrait of a Champion* by Joseph E. Kerns, S.J. (Westminster, Md., 1957) suffers in conviction because of the author's imaginative expansion of the basic facts as he tries to fill out the life of the Polish youth who died as a novice, St. Stanislaus Kostka. *Saint Stanislaus Kostka: A Psychological Hagiography* by Joseph Majkowski, S.J. (Rome, 1972) is a specialist's highly technical analysis of the saint. Despite its form as an unadapted thesis, it is readable. It is a gold mine of factual data on formation in the early Society of Jesus. *The life of Saint Andrew Bobola* by Louis J. Gallagher, S.J., and P. V. Donovan, S.J., is sketchy. *Perfect Friend: The Life of Blessed Claude La*

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Colombière by Georges Guitton, S.J., translated by William J. Young, S.J. (St. Louis, 1956) is a sensitive portrayal of the spiritual director of St. Margaret Mary in her mission to spread devotion to the Sacred Heart of Jesus. *Faithful Servant. Spiritual Retreats and Letters of Blessed Claude La Colombière*, edited and translated by William J. Young, S.J. (St. Louis, 1960), opens up the riches of the interior life of the apostle of the Sacred Heart. *Good Father in Brittany* by Martin Harney, S.J. (Boston, 1964) tells in an interesting way the story of Blessed Julian Maunoir with vivid descriptions of his missionary methods in Brittany. *Man of Spain: Francis Suarez* by Joseph H. Fichter, S.J. (New York, 1940) is an excellent popular presentation of the life and works of one of the key figures of the Spanish Renaissance of the 16th and 17th centuries. *Life of Father Balthasar Alvarez, Religious of the Society of Jesus* by Luis de Puente, S.J., unknown translator, 2 volumes, (London, 1868) is the classic life of the distinguished Spanish spiritual director of the 16th century by another eminent master of the spiritual life. It includes Alvarez' teaching on prayer. *The Lives of Father Paul Segneri, S.J., Father Peter Pinamonti, S.J., and the Venerable John de Britto, S.J.* by Frederick Faber, (London, 1851) portrays the lives of three important Jesuits as seen by a famous Oratorian of the 19th century. This collection, loaded down with ponderous sentences and with pious phrases, presents two of the most influential Italian preachers of the late 17th century and the Portuguese saint who was martyred in India. *Herald of Christ: Louis Bourdaloue* by John C. Reville, S.J. (New York, 1922) is a superficial and disappointing appreciation of one of the greatest orators of The Great Century in France. *Blessed Joseph Pignatelli, S.J.* by Florencio Zurbito, S.J., translated by J. C. Dias (Anand, India, 1933) is a short, clear, straightforward account of the saint who cared so tenderly

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for the Spanish Jesuits during the period of the suppression of the Society and started the restoration in Italy. *Blessed Joseph Pignatelli* by Daniel A. Hanly (New York, 1937) is superficial, overdramatized, and romantic. *Edmund Campion ** by Evelyn Waugh (London, 1937) is a gracefully written portrayal of the charming priest who died at Tyburn in 1581. *The Life of Robert Southwell, Poet and Martyr* by Christopher Devlin, S.J. (New York, 1956) is a sensitive and perceptive relation of the life of a gentle and attractive poet and Elizabethan martyr. *An Appreciation of Robert Southwell* by Sister Rose Anita Morton (Philadelphia, 1929) is a scholarly and sensitive evaluation of Saint Robert, especially in his self-revelation in his poetry. *Henry Moree* by Philip Caraman, S.J. (London, 1957) is a quick moving account of the Jesuit martyr whose special apostolate was in the service of those stricken by epidemics. *Henry Garnet, 1555-1606, And the Gunpowder Plot* by Philip Caraman, S.J. (New York, 1964) is a lengthy, smooth, readable account of the superior of the English Jesuits, with special focus on the plot of some Catholics to blow up the Houses of Parliament. *The Autobiography of a Hunted Priest* by John Gerard, S.J., translated and edited by Philip Caraman, S.J. (New York, 1952) is the lively story of an enterprising priest in Elizabethan England who included among his exploits an escape from the Tower of London. *An Autobiography from the Jesuit Underground* by William Weston, S.J., translated and edited by Philip Caraman, S.J. (New York, 1955) is the personal story of a devout priest and Elizabethan prisoner whose holiness was widely recognized. *Martyr in Scotland* by Thomas Collins (London, 1955) is a clearly and interestingly told story of the life of Blessed John Ogilvie. *Francis Line, S.J. An Exiled English Scientist 1565-1678* by Connor Peilly, S.J. (Rome, 1969) is a scholarly presentation of Line's scientific work and his relations with the most eminent scientists of his day.

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Letters and Memorials of Father Robert Persons, S.J., edited by Leo Hicks, S.J. (London, 1942), a meticulously researched work, gives an excellent insight into the various attitudes and plans of Catholics vis-a-vis Elizabethan England. This volume covers Persons' writings only to 1588. Two or more volumes are expected to cover the remainder of this controversial Jesuit's life to 1610.

Distinguished Irishmen of the Sixteenth Century by Edmund Hogan, S.J. (London, 1894) is a collection of sketches of eighteen Irish Jesuits of the 1500's. Based on correspondence and other original documents, this clearly written work gives a vivid picture of the Church's problems in the Ireland of that age.

Roger Joseph Boscovich: Studies of His Life and Work on the 250th Anniversary of His Birth, edited by Lancelot Whyte (London, 1961), a collection of essays, includes a concise resume of the life of the most distinguished of Jesuit scientists by Elizabeth Hill.

Jesuit Thinkers of the Renaissance, edited by Gerard Smith, S.J. (Milwaukee, 1939), presents intellectual portraits of six Jesuits with particular stress on a contribution made by each to learning: Spanish Francisco Suárez, French Dominic Bouhours, Spanish Luis de Molina, Belgian Leonard Lessius, Spanish Juan de Mariana, Italian Robert Bellarmine.

Black and Red S.J. by Jerome Aixala, S.J. (Bombay, 1968) is an interesting series of sketches of the 17 Jesuits who were made cardinals up to 1959 (therefore excluding the two raised by Pope Paul VI); the 5 who entered the Society as cardinals; and the 4 who, after leaving the Society, became cardinals. It also has the list of the 53 Jesuit bishops living in 1962.

The Visions of Bernard Francis De Hoyos, S.J. by Henri Béchard, S.J. (New York, 1959) is an uncritical and sugary account of a young Jesuit--he was only 24 when he died--who was among the chief proponents of devotion to the Sacred Heart of Jesus in early 18th-century Spain.

Friedrich Spee's Trutznachtigall by G.

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Richard Dimler, S.J. (Bern, 1973) is a scholarly and thorough study of the masterpiece of one of Germany's greatest poets of the 17th century. Father Dimler presents a sensitive and penetrating synthesis of the many historical influences felt by Jesuit educators and spiritual writers of the baroque era.

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The General Who Rebuilt the Jesuits by Robert North, S.J. (Milwaukee, 1944) treats in a sugary and romanticized way, without scholarly pretense, the life of Fr. John Roothaan, the 21st General of the Society. *Father Rupert Mayer* by Anton Koerbling, S.J., unknown translator (Cork, 1960), is a readable and informative account of the Jesuit who as preacher, organizer of a mens' sodality, outspoken foe of the Nazis, was a dynamic leader of Catholic life in Munich before World War II. *Charles Dominic Plater*, S.J. by C. C. Martindale, S.J. (London, 1922) is a well-written portrayal of an English Jesuit who was intensely involved in the social apostolate in the early 1900s. *Father Thurston* by Joseph H. Crehan, S.J. (London, 1952) is a clear and orderly account of the Jesuit who became known as a historian of Christian practices and as a scholar of keen critical judgment. *Edmund Lester*, S.J. by Clement Tiger, S.J. (London, 1937) is a popular and readable account of the founder of a famous school for delayed vocations to the priesthood. *Bernard Vaughan*, S.J. by C.C. Martindale, S.J. (London, 1923) is an enjoyable biography of a famous English preacher and lecturer who enjoyed controversy and seemed "when not a child, a noisy boy, romping in God's presence." *C. C. Martindale* by Philip Caraman, S.J. (London, 1967) gives a vivid and balanced picture of a brilliant classical scholar, cultivated popularizer of Catholic

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subjects, and ardent champion of social justice. *Letters of Father de Montvidéze 1787-1814*, edited by the Society of the Daughters of the Heart of Mary, unknown translator (New York, 1953), is a valuable collection, filling over 650 pages, of the letters written through 27 years, especially to Mlle. de Cicé, by a spiritual director *par excellence* and restorer of the Society of Jesus to post-Revolutionary France. *A Man after God's Own Heart. Life of Father Paul Ginhee, S.J.* by Arthur Calvet, S.J., translated by William Doyle, S.J. (London, 1914) is a smooth-running, a bit overly pious, account of the refined and timid Frenchman who for 40 years from mid-nineteenth century was novice master and tertian instructor, and who was widely revered for his sanctity and much sought for his direction. This life is a good example of a form of austere spirituality followed in the 19th century. *Alexis Clerc Sailor and Martyr* by Charles Daniel, S.J., translated by M.E.C.D., (New York, 1879) has a special value because of its account of the final days of Father Clerc, who was shot on 24 May 1871, one of the five Jesuits killed during the Paris Commune after the Franco-Prussian War. *The Happy Ascetic, Adolphe Petit* by Joseph R. N. Maxwell, S.J. (New York, 1936) is a short, popular life of a famous Belgian retreat master and tertian instructor of the early 20th century. *The Life of Father de Ravignan* by Armand de Ponlevoy, S.J., unknown translator (New York, 1869), although ponderous in style and apologetic in tone, nevertheless gives a good insight into the problems of the French Jesuits of the 19th century. Filled with quotations from the correspondence and the sermons of this effective preacher of Notre Dame in Paris, this volume gives through the stuffy prose of Father de Ravignan the temper of the moral and political climate and the response of this eminent spiritual leader. *A Memoir of Father Dignam* by Mother Mary Magdalen Taylor, S.M.G. (London, 1906) has a special value

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in the letters and observations of those who esteemed Father Dignam as a skilled spiritual director, since they give an inside view of a style of spiritual counselling of the late 19th century. *The Abate Juan Andree, Literary Historian of the XVIII Century* by Guido Ettore Mazzeo (New York, 1965), a scholarly, well-ordered, clearly written portrait of one of the leading Jesuits exiled from Spain in 1767, gives a good picture of how those Spanish exiles formed rich cultural communities in Italy. *God's Jester. The Story of Father Michael Pro, S.J.* by Mrs. George Norman (New York, 1930), a popular, quick-moving volume without scholarly apparatus to indicate the sources of the frequent quotations, vividly tells the history of the joyful and friendly priest who cared for the Catholic people during the Mexican persecutions of the 1920's and who died before the firing squad in November 1927. *Teilhard de Chardin. A Biographical Study* by Claude Cuénot, translated by Vincent Colimore (London, 1965), and *The Life of Teilhard de Chardin* by Robert Speaight (New York, 1967) are two of the better biographies among the abundant literature on the famous scientist-theologian. The work by Cuénot has the more ample scholarly apparatus as well as a 75 page bibliography of Teilhard's works, listed according to the year of their publication. *Father William Doyle, S.J. A Spiritual Study* by Alfred O'Rahilly (New York, 1925, 3rd edition, revised and enlarged), based on the journals of an Irish Jesuit who died in action during World War I, presents a vivid portrait of a spirituality that has the hallmark of Pelagianism. *John Baptist Franzelin, S.J.* by Nicholas Walsh, S.J. (Dublin, 1895) is a pious and uncritical sketch of the famous Swiss Jesuit theologian and cardinal who died in 1886. *Father Michael Browne, S.J., 1853-1933* by Thomas Hurley, S.J. (Dublin, 1949) tells in anecdotal and popular form the story of a widely known spiritual director in Ireland. *Life and Work of Rev. James*

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Alloysius Sullivan, S.J. by Lambert McKenna, S.J. (New York, 1924) is a popular and pious life of a priest best known in Ireland in the late 19th and early 20th centuries for his many pastoral works, especially in the Temperance movement. Many quotations from his spiritual diary and notes give the flavor of the ascetical emphasis of his spiritual direction. *Augustin Cardinal Bea: Spiritual Profiles* edited by Stjepan Schmidt, S.J., translated by E. M. Steward (London, 1971), presents selections from Bea's diary, throwing light on the inner life of this busy churchman. These selections are limited to Bea's years as a cardinal. *Brother Francis Garate of the Society of Jesus 1857-1929* by Juan Perez Arregui, S.J., translated by Francis Corley, S.J. (New York, 1942), tells in a simple and direct way the uneventful life of the brother who as door keeper at the Jesuit University of Deusto in Bilbao resembled the canonized doorkeeper of the Jesuit college in Palma, St. Alfonso Rodriguez. *Gerard Manley Hopkins: Priest and Poet* by John Pick (New York, 1942; 2nd edition * 1966) is both a concise record of Hopkins' life and a detailed exposition of his poetry. *Gerard Manley Hopkins: A Study of His Ignatian Spirit* by David A. Downes (New York, 1959) is a scholarly study of St. Ignatius' influence on Hopkins. *Father Constant Lievens, S.J.* by Francis J. Bowen (St. Louis, 1936) narrates in a brief and popular style the life of the young Belgian Jesuit--only 38 when he died in 1895--who was singularly successful in his missionary labors in Chota-Nagpur in India. There are at least two lives of Father John Sullivan, S.J., who was the son of Sir Edward Sullivan, Lord Chancellor of Ireland during the latter 19th century, and a convert to the Catholic Church at the age of 35. The first, *The Port of Tears. The Life of Father John Sullivan, S.J.* by Mathias Bodkin, S.J. (Dublin, 1954) is short, crisp, and sprinkled with pious phraseology. The second,

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Father John Sullivan, S.J., by Fergal McGrath, S.J., is longer, more detailed, including judgments by his contemporaries. *Father Francis Tarin, S.J.* by J. Dissard, S.J., translated by Katherine Henvey (London, 1928) is a short, anecdotal, pious record of a preacher and confessor in the rural areas of Spain. *The Prison Meditations of Father Alfred Delp*, translator not given (New York, 1963) is, in the words of Thomas Merton, who contributes an Introduction, "a penetrating diagnosis of a devastated, gutted, faithless society in which man is rapidly losing his humanity" by the Jesuit who was executed in the Plotzensee prison on February 2, 1945, by the Nazis. *Guerrilla Padre in Mindanao* by Edward Haggerty, S.J. (New York, 1946) tells in a very detailed way Father Haggerty's activities with some of the Filipinos who successfully evaded the Japanese troops during their occupation of the Philippines during World War II. *Memorial of the Life and Death of Fr. Augustus Law* by an anonymous author (London, 1883) leads the way in a very short list of old biographies of Jesuits in Africa, and gives the record of the dogged determination in the face of debilitating heat and crippling sickness of the English Jesuit who died at Umzila's Kraal in 1880. Most of this record is found in the more up-to-date *Gubulawayo and Beyond*, edited by Michael Gelfand (London, 1968), which is more amply noted in the section of this bibliography on Africa. *Life of Augustus Law* by Ellis Schreiber (London, 1893) fills out the account in the previous title. *Thirty Years in the African Wilds* by E. Vervimp, S.J., translated by W. Peters, S.J. and M. Hannan, S.J., (London, 1938) is the life of Brother de Sadleir, S.J., one of the outstanding of the pioneer missionaries in Rhodesia and the Congo. *Henry Schomberg Kerr. Sailor and Jesuit* by Mrs. Maxwell Scott (London, 1901) tells the story of the second superior in the 19th century Zambezi mission. *The Yellow River Runs Red. Bl. René Isoré, Modestus Andlauer, Leo Mangin and Paul*

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Denn (Jesuit Martyrs) by F. X. Froehly, S.J. (Tiruchirappalli, India, 1955) tells in a brief and popular way the story of the Jesuits who were murdered during the Boxer Rebellion in China.

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I Lift My Lamp, edited by John P. Leary, S.J. (Westminster, Md., 1955), is a wide-ranging and popular collection of the lives of 16 Jesuits who labored within the area of the present United States. Among the 16 are Arnold Damen, Carl Hausmann, Richard Tierney, Eusebio Kino. *Wilderness Kingdom. The Journals and Paintings of Father Nicolas Point*, translated by Joseph P. Donnelly, S.J. (New York, 1967) gives the personal recollections and the paintings of a French Jesuit who worked among the Indians of the Rocky Mountains in mid-19th century. Father Point's paintings, exquisitely reproduced in this large and beautiful volume, have a vividness and simplicity in their lines and color that make them an authentic record of Indian life. *General Sherman's Son* by Joseph T. Durkin, S.J. (New York, 1959) is the story, well-told by a careful historian, of the erratic Jesuit son of one of the more famous generals of the Northern armies during the Civil War. Father Sherman died in 1933. *A Moulder of Men. John H. O'Rourke, S.J.* by W. Coleman Nevils, S.J. (New York, 1953) abounds in rhetorical flourish as it unfolds the life of a famous novice master, retreat director, editor of the *Sacred Heart Messenger*, who died in 1929. This volume has many examples of Father O'Rourke's articles and sermons, which were characterized by a highly dramatic kind of presentation. *Richard H. Tierney, S.J.* by Francis X. Talbot, S.J. (New York, 1930) is a short and direct account of the life of a Jesuit who became known as an aggressive and combative editor of

America in the 1920's. The Manner Is Ordinary by John LaFarge, S.J. (New York, 1954) is Father LaFarge's autobiography. A work of literary finesse, it recounts the experiences of a highly intelligent and cultivated priest who worked among the Blacks of Maryland, edited *America*, and was absorbed in interests as diverse as liturgical reform, interracial justice, world peace. Father LaFarge wrote a continuation and amplification of this work in his pleasant and thoughtful autobiographical *An American Amen: A Statement of Hope* (New York, 1958). *Reverend Carlos M. Pinto, S.J. Apostle of El Paso 1892-1919* by Sister M. Lilliana Owens (El Paso, 1951) is a simple and direct story of a priest who made a deep impression among the people of El Paso, Texas, for 27 years. This volume, filled with apt quotations of primary sources and with pictures, also tells in good measure the story of the Catholic Church in El Paso. *Most Reverend Anthony J. Schuler, S.J.* by Sister Lilliana Owens (El Paso, 1953) is a clear, simple, and amply documented story of the pioneering work of the first bishop of El Paso, who for 27 years built up his diocese. As she did in her volume on Father Pinto, Sister Lilliana gives an abundance of interesting photographs. Bishop Schuler retired in 1942. *A Memoir of Father Felix Joseph Barbelin, S.J.* by Eleanor C. Donnelly (Philadelphia, 1886) is a pious, anecdotal, and heavily rhetorical volume on the founder of St. Joseph's College in Philadelphia, who deserves a much better memorial of his achievements. *Journal of Father Adam Marshall 1824-1825*, edited by Joseph T. Durkin, S.J. (Scranton, 1943), contains the observations of the first chaplain of the U.S. Navy during his tour of duty in the *USS North Carolina*. Father Marshall died aboard his ship and was buried in the Mediterranean on 20 September 1825. *Arnold Damen, S.J.* by J. Conroy, S.J. (New York, 1930) is a popular account, including several letters, of the Dutch Jesuit who was active in the Mid-west during the middle of

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the 19th century as a missionary preacher, and who was closely tied to the thriving Holy Family parish of Chicago and the foundation of St. Ignatius College there. The author calls the volume "a chapter in the making of Chicago." *Father Finn, S.J. The Story of His Life Told by Himself*, edited by Daniel A. Lord, S.J. (New York, 1929), is the simply told autobiography of Father Francis Finn, best known for his 27 books for young people and their evocation of memories of Jesuit schools in the late 19th century. Some of his titles are *Tom Playfair*, *Claude Lightfoot*, *Cupid of Champion*, and *The Best Foot Forward*. *Life, Letters, and Travels of Father Pierre-Jean De Smet, S.J. 1801-1873*, edited by Hiram M. Chittenden and Alfred T. Richardson, 4 volumes (New York, 1905), is a neatly balanced biographical account and edition of the correspondence of the outstanding Jesuit among the American Indians of the 19th century. These volumes are a good source to learn about De Smet's quick and sharp perception of details of people, geography, animals, rivers, and the like. *The Life of Father De Smet* by E. Laveille, S.J., translated by Marian Lindsay (New York, 1915) is a reliable, quick-moving narrative, filled with many quotations from De Smet's vivid reports. *Father De Smet* by Helene Margaret (New York, 1940) is marred by its fictional parts and the imagined conversations. *Edmund A. Walsh, S.J.* by Louis J. Gallagher, S.J. (New York, 1962) tells the story in a popular way and without the help of critical apparatus of one of the more influential American Jesuits of the first half of the 20th century, who founded the School of Foreign Service of Georgetown University, headed the Papal Relief Mission in Russia during the famine of 1922-1924, and acted as consultant to Justice Jackson at the Nuremberg trials. *William Pardow of the Company of Jesus* by Justine Ward (New York, 1915) recalls in a popular and rather eulogistic way one of the most vigorous Jesuit preachers of the East during the late 19th and early 20th centuries. *Life and Letters of Henry Van Rensselaer*

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by Edward P. Spillane, S.J. (New York, 1908) is a simple and uncritical story of a Jesuit who was prominent in the pastoral life of New York City, especially among the firemen, during the late 19th and early 20th centuries. *Eloquent Indian. The Life of James Bouchard, California Jesuit* by John B. McGloin, S.J. (Stanford, 1949) is a full-length and scholarly study of an American Indian who became a Jesuit and an outstanding figure in the Far West in the late 19th century. Of him at his death Patrick Riordan, the second Archbishop of San Francisco, said: "To no man of all the West is the Church of God more beholden than to Father James Bouchard of the Society of Jesus." *Dominic Giacobbi, A Noble Corsican* by Richard A. Gleeson, S.J. (New York, 1938) presents in a popular and pious way the life of an influential and widely loved Jesuit of the California Province who died in 1930. *Played by Ear* by Daniel A. Lord, S.J. (Chicago, 1956) is Father Lord's autobiography, written in his fast-moving and jaunty style, in which he gives a vivid picture of his work with the Sodality of the Blessed Virgin Mary. *Father Pierre Bouscaren, S.J. A Spiritual Autobiography*, edited by William L. Hornsby, S.J. (Milwaukee, 1935), consists of extracts from the spiritual journals and correspondence of a Jesuit teacher who, despite serious sickness, was singularly determined to achieve a high holiness. He died in 1927. The editor provides a brief sketch of Father Bouscaren's life. *The Life and Letters of Walter Drum, S.J.* by Joseph Gorayeb, S.J. (New York, 1928), while without scholarly apparatus, is filled with many selections from the writings and correspondence of a vigorous and vital lecturer on Scripture, who died in 1921. *Father Shealy--A Tribute* by Gerald C. Treacy, S.J. (New York, 1927) is a short and popularly written account of the Jesuit who in New York in 1909 started the Laymen's Retreat Movement in the United States. One of the most important figures in the Church of the early

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United States was John Carroll, first Archbishop of Baltimore, who had been a Jesuit before the Suppression of the Society and who encouraged the Society's restoration in the United States. Two scholarly lives of this key figure in American Jesuit history are *The Life and Times of John Carroll* by Peter Guilday (New York, 1922) and *John Carroll of Baltimore 1735-1815* by Annabelle M. Melville (New York, 1955). *Better A Day*, edited by John Leary, S.J. (New York, 1951) is a series of vignettes in popular style of Jesuit brothers in the United States. *With God in Russia* by Walter Cizek, S.J. (New York, 1964) gives Father Cizek's personal story, vividly told, of his early life in the Society, his incursion into Russia after the latter's invasion of Poland in 1939, his capture and imprisonment, including 15 years in a Siberian prison camp. Fr. Cizek follows up this work with his spiritual reflections on his Russian ordeal in *He Leadeth Me* (New York, 1973). *I Was Chaplain on the "Franklin"* by Joseph O'Callahan, S.J., is a fast-moving account of Father O'Callahan's stint as a naval chaplain in World War II, with emphasis on the ordeal of the *USS Franklin* off the coast of Japan. *Jesuits as Chaplains in the Armed Forces 1917-1960 *** by Gerard F. Giblin, S.J. (Woodstock, Md., 1961) is basically a collection of short biographical notices of the Jesuits who served in the American military forces from World War I to the post-Korean War period. It includes a list of citations and awards. *Rev. Joseph M. Cataldo, S.J.* by George F. Weibel, S.J. (Spokane, 1928) is a short sketch of a colorful Italian missionary in the Northwest. *A Yankee Xavier. Henry P. McGlinchey, S.J.* by Neil Boyton, S.J. (New York, 1937) records in a simple and uncritical way the life of an American Jesuit who died in India in 1918. *A Memoir. Richard A. Gleeson, S.J. 1861-1945* by Alexander Cody, S.J. (San Francisco, 1950) is an unrelieved recitation of praise, and so hampers a genuine picture of a

distinguished pastor and educator of the California Province. *Memoir of the Life of Rev. Burchard Villiger of the Society of Jesus* by John J. Ryan, S.J. (Philadelphia, 1906) relates in a plain way, almost in chronicle fashion, the story of one of the more influential pastors of the Gesu in Philadelphia during the late 19th century. *A Memoir of William A. Stanton, S.J.* by William T. Kane, S.J. (St. Louis, 1918) records the story of an impressive missionary to the Philippines and Belize, who died when only 40 years old, a story that is flawed by pious asides and unctuous phrases. A redeeming feature is the ample quoting from Father Stanton's correspondence. *The Story of the Romance* by William E. Rively, S.J. (New York, 1953) is a chatty, informal, quick moving narrative in which the author tells of his missionary labors in the Caroline Islands on his ship *Romance* after World War II. *In The Presence of My Enemies* by John W. Clifford, S.J. (New York, 1963) is Father Clifford's personal account, vividly told, of his experience as a prisoner of the Chinese Communists after World War II. *I Met a Traveller. The Triumph of Father Phillips* by Kurt Becker, S.J. (New York, 1958) is a quick moving and graphic account of the ordeal of a California Jesuit during his imprisonment by the Chinese Communists. *Father Dave. David Plante McAstocker, S.J.* by Wilfred P. Schoenberg, S.J. (Milwaukee, 1960) is a sentimental and uncritical account of a Jesuit of the Oregon Province who carried on an apostolate of popular religious writing despite serious sickness. *The Story of Dan Lyons, S.J.*, by John D. McCallum (New York, 1973) is an uncritical and adulatory account, with many pictures, of the priest who was strongly identified with ultraconservative thought in the Church during the 1960s and early 1970s and who in 1975 left the Society. *Father Ravalli's Missions* by Harold Allen (Chicago, 1972) is an artistic and architectural study of some of the mission stations of Fr. Anthony

VI. *Biographies*

Ravalli, one of the outstanding Italian Jesuits who worked in the American Northwest during the late 19th century. The author treats in an instructive way the style of the buildings, the windows, the statues, the altars. A number of photographs clarify the text.

PART VII. SOME APOSTOLATES

Jesuit Education. An Essay on the Foundations of Its Idea by John W. Donohue, S.J. (New York, 1963), "a modest and tentative [author's words] inquiry into the abiding spirit which fashioned the great documents standing at the beginning of the Society of Jesus's history," is a gracefully written study of the original Jesuit educational ideas and their implementation in history. *The Jesuit Code of Liberal Education* by Allan P. Farrell, S.J. (Milwaukee, 1938) is a large technical study of the steps that led to the formulation of the *Ratio Studiorum* of 1599. There is also a chapter on the revised *Ratio Studiorum* of 1832. *Saint Ignatius' Idea of a Jesuit University* by George E. Ganss, S.J. (Milwaukee, 1956) presents a balanced and perceptive study "toward discovering more clearly what were St. Ignatius' educational principles which may be classified as perennial." It has an English translation of Part IV of the Constitutions of the Society of Jesus, which treats the education of Jesuits and lay students. The application of those principles through the *Ratio Studiorum* and the history of the widespread Jesuit educational system, even into the United States, is succinctly sketched by the same author in *The Jesuit Educational Tradition and St. Louis University. Some Bearings for the University's Sesquicentennial 1818-1969*. (St. Louis, 1969). *The Jesuits and Education* by William J. McGucken, S.J. (Milwaukee, 1932) is an analysis, scholarly and clearly presented, of Jesuit teaching principles and practices, especially in secondary education in the United States of the 1930s and before. See also the histories of various Jesuit colleges and universities, above on page 32.

Abridged History of the Sodality of Our Lady by Émile Villaret, S.J., translated by William J. Young, S.J. (St. Louis, 1956) is a concentrated version of Father Villaret's

VII. Some Apostolates

much larger history of the Sodality of the Blessed Virgin Mary.

The Apostleship of Prayer by Henri Ramière, translator unknown (New York, 1898) is a short account of the apostolate founded on devotion to the Sacred Heart in the 19th century France and advanced so successfully by Father Ramière.

The Work of the Bollandists Through Three Centuries 1615-1915 by Hippolyte Delehaye, S.J., unknown translator (Princeton, 1922) is a short and authoritative account of the great historical enterprise of the Belgian Jesuits on the lives of the saints. Father Delehaye is one of the most eminent of these Belgian scholars. David Knowles, former Regius Professor of Modern History at Cambridge University, expresses his sensitive appreciation of the Bollandists in the first chapter of his *Great Historical Enterprises* (London, 1963), where he writes of them as "the first great enterprise of co-operative scholarship in the modern world; and theirs is the only enterprise of the seventeenth century which still continues in active function."

Jesuit Mission Presses in the Pacific Northwest. A History and Bibliography of Imprints 1876-1899 by Wilfred P. Schoenberg, S.J. (Portland, 1957) is a scholarly tool for understanding the problems the Jesuits faced in operating printing presses on the American frontier. *Optimus Magister Bonus Liber*, author unknown (Chicago, 1953) is a short and beautiful tribute to the craftsmanship of Loyola University Press in its 40th year and to its able editor, Father Austin G. Schmidt, S.J., on his 50th year as a Jesuit.

PART VIII. THE ARTS

Jesuits and Music. A Study of Musicians Connected with the German College in Rome during the 17th Century and their Activities in Northern Europe by Thomas D. Culley, S.J. (Rome, 1970) is a scholarly and illuminating volume about the influence of one of the key Jesuit institutions in Rome. *The Fine Arts in the Old Society: A Preliminary Investigation* by Clement J. McNaspy, S.J. and Thomas D. Culley, S.J. (Rome, 1972) is a meticulous and thorough study that concentrates chiefly on music among the Jesuits during the generalates of St. Ignatius and Diego Laynez. It is an expansion of an article that appeared originally in *Archivum Historicum Societatis Jesu*, Vol. 40 (1971), pp. 213-245. Father McNaspy recalls some of the more important facts in this article in "Art in Jesuit Life" in *Studies in the Spirituality of Jesuits* (Vol. V, no. 3, April, 1973). *Baroque Art: The Jesuit Contribution*, edited by Rudolf Wittkower and Irma Jaffe (New York, 1972), contains several illuminating articles by authorities in the fields of painting, architecture, and music, as well as 64 plates. *Oxford Companion to Art*, edited by Harold Osborne (11th edition, Oxford, 1970), has a clear and succinct article under the title "Baroque." *Oxford Companion to the Theatre*, edited by Phyllis Hartnoll (3rd edition, Oxford, 1967), has a well-ordered and informative article on Jesuit drama done by Edna Purdie under the title "Jesuit Drama." *Patrons and Painters. A Study in the Relations between Italian Art and Society in the Age of the Baroque* by Francis Haskell (New York, 1963) gives considerable attention to the Jesuits and their problems with their benefactors, especially in the building and decorating of the Churches of the Gesù and Sant' Ignazio in Rome. *Religious Art from the Twelfth to the Eighteenth Century* * by Émile Mâle, translator not given, (New York, 1958), with 48 plates, has a special value in that it presents the art of the Tridentine and post-Tridentine periods in its relations to the art of the medieval centuries.

PART IX. DOCTORAL DISSERTATIONS

During the past few years, several doctoral dissertations have been written on various aspects of the Society, educational, financial, pastoral, religious. Listed here are only those that either completely or in large part treat of the Society's history. These may be obtained in positive microfilm and softbound xerographic copies at Xerox University Microfilms, Ann Arbor, Michigan, 48106. The symbol DAI refers to the place in *Dissertation Abstracts International*, where a synopsis of a particular thesis may be found. *The Expulsion of the Jesuits from the Vice-royalty of New Granada 1767* by Charles J. Fleener, University of Florida (Gainesville, 1969) DAI 31 (1970-1971) 2303 A; *Father Gregory Mengarini, an Italian Jesuit Missionary in the Transmontane West: His Life and Memoirs* by Gloria R. Lothrop, University of Southern California (Los Angeles, 1970) DAI (1970-1971) 2286 A; *The Jansenists and the Expulsion of the Jesuits from France, 1757-1765* by Dale K. Van Kley, Yale University (New Haven, 1970) DAI 32 (1971-1972) 373 A; *The Distribution of the Expropriated Jesuit Properties in Mexico, with Special Reference to Chihuahua, 1767-1777* by Harold B. Benedict, University of Washington (Seattle, 1970) DAI 32 (1971-1972) 336 A; *The Anti-Christian Persecution of 1616-1617 in Nanking* by Edward T. Kelly, Columbia University (New York, 1971) DAI 32 (1971-1972) 1427 A; *The Confiscation and Administration of Jesuit Property under the Jurisdiction of the Parlement of Paris, 1762-1798* by Dorothy G. Thompson, University of British Columbia, 1972) DAI 33 (1972-1973) 4322 A; *The Evolution of the Jesuit Mission System in Northwestern New Spain, 1600-1767* by Charles W. Polzer, S.J., University of Arizona (Tucson, 1972) DAI 33 (1972-1973) 5102 A; *The Management of the Estates of the Jesuit Colegio Maximo de San Pedro y San Pablo of Mexico City in the Eighteenth*

IX. *Doctoral Dissertations*

Century by James D. Riley, Tulane University (New Orleans, 1972) DAI 33 (1972-1973) 1126 A; *The Impact of the Jesuits' Estates Act on Canadian Politics, 1888-1891* by James R. Miller, University of Toronto (Toronto, 1972) DAI 34 (1973-1974) 5069 A.

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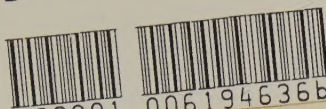
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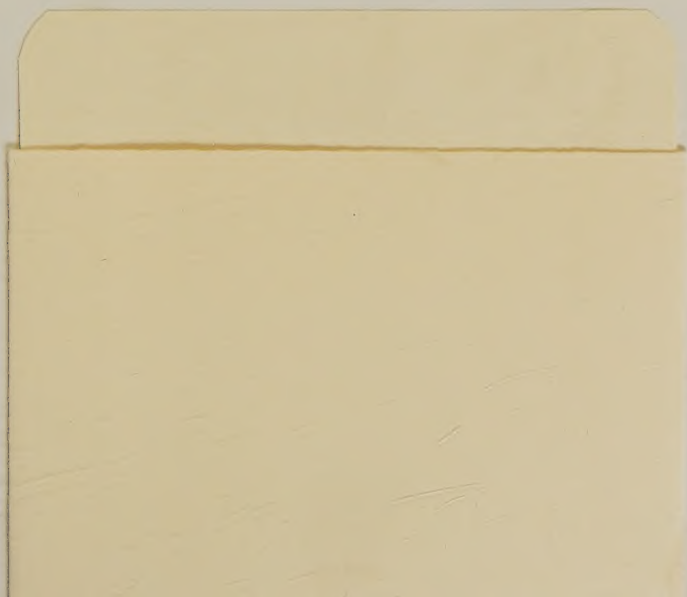
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